

INTERESTING
LETTERS

Of the Late

POPE CLEMENT XIV.

(G A N G A N E L L I.)

WITH

Several DISCOURSES, a PANEGYRIC, and other
INTERESTING PIECES, lately collected.

To which are added,

Some Particulars of his private Life, Anecdotes relating to his Family and Person, three Elogiums on him printed in Latin at Rome;

A N D

A COPIOUS INDEX to the Whole.

VOL. II.

N E W C A S T L E:

Printed by, T. SAINT, for W. CHARNLEY.

MDCCLXXVII.

10909 f5

N. B. The Public is desired to take notice, that this Translation contains ten Letters more than any other, either in Twelves or Octavo, taken from his Life.



T H E

EDITOR'S ADVERTISEMENT.

THIS VOLUME needs neither preface nor apology to merit the suffrages of the public. Besides that it is the continuation of a book already translated into several languages, dispersed abroad in every country, esteemed in all the courts, it is so evidently stamped with the character of the IMMORTAL GANGANELLI, that, in every page, his soul, his heart, his genius are discovered. I appeal to the historical portrait of that ILLUSTRIOUS PONTIFF; a portrait drawn by the vigorous pen of a learned *Italian*, who had the happiness of a particular acquaintance with GANGANELLI, and who gives the following character of him in a letter of the 20th November, 1776. I desire my readers to consider it attentively, and they will find the most perfect conformity between the person of CLEMENT XIV. and his LETTERS which I published.

Giusto criterio, possesso delle proprie passioni, retitudine di cuore, estensione di viste formavan la filosofia propria, e primigenia di GANGANELLI. Qualche penombra gli avea recata il Scotismo, in cui era stato allevato, e la ristrettezza della sua camera avea limitato la grandezza del suo cuore.

A just discernment, the art of restraining his passions, an uprightness of heart, and an extensive view of things formed the first and true philosophy of GANGANELLI. It had been somewhat clouded by that of *Scotus*, in whose school he was brought up; and it may be said, that the smallness of his Cell had, in some manner, confined the greatness of his soul.

a

But

Non è però che dal Chiostro non avesse anche guadagnato qualche profitto. Deve a quello la moderazione del suo gran' spirito, che in giovinezza fu veramente curioso, tuttoché accompagnato sempre da innocenza di costume; deve il disinteresse nato dall' avere avuta nutrice la Religione; e deve la prudente dissimulazione, e la fuga d' egli onori, diventata in lui sistematica, per non esser bersaglio delle persecuzioni. La Lettura de più famosi libri (principalmente Francezi) la conversazione degli uomini di spirito, ed una certa familiarità presa colla verità, gli ridono in parte che gli avea tolto il Chiostro.

La memoria che avea felicissima, l'avea reso eccellente nella storia Cronologica della chiesa, e faceva parte della sua Teologia.

But it must be acknowledged that he was indebted to the Cloister for the advantage of knowing how to moderate a vast and enterprising genius, which carried him too far in his youth, though never to the prejudice of his morals, which were ever pure and innocent. He owed to the Cloister that disinterestedness of spirit, which he imbibed from the Religious Institute of which he was a member. He owed to the same that prudent silence, and the flight of honours, which he reduced to a system, that he might not be exposed to either persecution or envy. By reading good books (especially such as were written in French) by conversing with men of parts, and an intimacy with truth, he gained what a life of retirement might have taken from him.

An excellent memory rendered him one of the most famous men in the Chronological part of Church-History; and his great knowledge of Church-History made a distinguished figure in his Theology. Seeing

ADVERTISEMENT.

v

Seeing that there was no depending on the futilities of *Peripateticism*, justly rejected in an age, where people know how to analyse and reason on subjects, he turned his genius to observe the different governments of the universe, and the characters of the different nations: by which means he had filled his mind with the finest system of *Politics* and *Oeconomics*. I have often heard him discourse on these subjects with great pleasure.

The docility of his mind did not render him a slave to ancient usages and practices: he saw however the necessity there was of conforming, according to the rules of discretion, to the genius of the company he then kept.

The distinction he made between *Dogmas* of faith, points of discipline, and the *Ultramontane* opinions, raised him above all national prejudices, which rendered him dear to the Potentates. The mildness of his character, amalgamized with the spirit of the Gospel, had inspired him with sentiments of Peace and Toleration.

Veggendo di non poter contare sulle triche *peripatetiche* sfatate dal secolo d'ella ragione, e dell' analisi, lo spirito d' osservazione che portato avea su i vari governi esteri e nazionali, l'avea fornito di belli teoremi di Politica, e di Economia. Io l'ho sentito sempre à ragionar volentieri su queste materie.

La docilità del suo cuore non le voleva pervicace nell' antiche pratiche, e perciò conosceva la necessità di conformarsi al genio non scoretto della presente società.

La distinzione che sapeva fare tra il dogma, la disciplina, e le opinioni ultramontane, li aveva dato il coraggio di venire a molti tagli piacevoli all' impero. La dolcezza del suo temperamento omologata allo spirito del Vangelo gli avea ispirato i sentimenti di pace, e di tolleranza.

La vivacità del suo spirito era talvolta legata da qualche affalto ipocondriaco, onde alla gaiezza naturale aggiugneva qualche dose di artificiale.

La celia del discorso, le leggiere percosse, e qualche giocosco inganno formavan gran' parte del suo onesto divertimento. I suoi discorsi erano molti ma brevi; amava molti argomenti, ma poco amava intraltenersi à lungo fugli stessi; e i racconti di molti casi erano spesso l'oggetto de suoi ragionamenti.

La moderazione del suo spirito artificiale, e virtuosa diviene in lui un abito, ed estingueva talvolta il suo fuoco omnimamente, conoscendo il bisogno di tenerlo affatto rinchiuso, perche inavvedutamente e violentemente non scopiasse. Era per conseguenza da lui escluso l'odio, ed il fanatismo.

If the liveliness of his temper was at any time attacked with a fit of melancholy, or the hypochondriac passion, he then added a dose of artificial cheerfulness to that which was natural to him.

Some select company, some light fallies, some diverting jokes were his daily honourable relaxation of mind. He discoursed on various subjects, but in few words. He was as averse to disputes and wrangling, as he was fond of reasoning.

He habituated himself to the command of his temper, both by the efforts he used, and the natural disposition he had to virtue. He restrained his vivacity within his own breast, lest, in the heat of dispute, and through inadvertence, he might disclose what he would not choose others to know. And thus he was ever a stranger to hatred and fanaticism.

Here is a portrait worthy of the pen of TACITUS! Can there be a stronger proof, that we did not make a *fictitious* GANGANELLI speak, when we published those LETTERS, in which is found a perfect knowledge of French

French books, as well as those of other nations; solid reflections on *false Zeal*, and *false Devotion*; in a word, where we find a love of Peace, and of a Toleration conformable to the Gospel?

His Excellency *Monfignor MONINO*, Minister from the Court of *Spain* to the Holy See, confirms the authenticity of these Letters in the following expressive words taken from a letter written entirely with his own hand to me from *Rome* the 10th of Oct. 1776. “ Were
 “ not those letters a production of GANGANELLI, the
 “ Author of them must have had GANGANELLI’s wit
 “ and understanding; he must have been master of his
 “ doctrine and of his maxims; he must have had his
 “ character, his natural cheerfulness of temper and
 “ sprightliness, to which I have often been an eye-witness
 “ in the many long and frequent conversations I have
 “ had with him.”

If I have had the art to draw so exact and so energetically expressive a picture of CLEMENT XIV. (especially as I never had the happiness of speaking to him, but thrice in my whole life) it must be owned that I am become a great man in a short time, and am a single instance of so strange a *phenomenon*.

There is moreover still extant a *Thesis* solemnly and publicly maintained at *Turin* in the year 1749, and dedicated to GANGANELLI: This certainly will not be said to have been forged since! In that Elogium, so long since, the fruits of the pen of that learned Friar were mentioned with great commendations, among which we must reckon a small work drawn up at the request of Cardinal CIBO, and *Reflections on Man, on Zeal, on Style, on Libraries, on Different Nations, &c.* These reflections, though retouched some years after by F. GANGANELLI himself, and sent to different friends, were in being before the dedication of the *Thesis*, which speaks thus of them: “ What wonder
 “ they (both masters and scholars) are so delighted
 “ with your most elegant and learned LETTERS and
 “ WRITINGS, that they are now in every body’s hands,
 “ and carried far and wide throughout our whole *seraphic*

“*phic* Order, without the aid of the press, but borne solely on the fame of the celebrated Author's name, as on the swiftest pinions.”

Whoever will be at the pains of analysing this Dedicatory Epistle, which is given at full length at the end of the Letters, will be convinced that the *Prudence, Cheerfulness, Mildness, Affability*, lastly the *Eloquence* and *Learning*, so conspicuous in GANGANELLI'S LETTERS, are not imaginary qualities falsely attributed to him.

There are also other Pieces extant which may be compared with his Letters. His magnificent DISCOURSE, pronounced at the General Chapter of his Order, in the year 1741, in praise of BENEDICT XIV. (a work, which nobody will certainly think of denying being his) proves, in every phrase, that GANGANELLI had a just idea of true Eloquence; and that he never mentions it in his Letters, but like a Master, who perfectly understood the rules thereof.

Moreover had I made use of a pious fraud, in order to publish, under a respectable name, a book replete with the most solid principles of Religion, I might have easily remained unknown; but I shewed myself, because I am open and sincere.

A man must know nothing of the *Italians*, nay, he would even be guilty of an insult to *Rome*, who should pretend to persuade the public, that GANGANELLI'S Letters could not be the production of a man on the other side of the Alps, because a *false Zeal*, and a *false Piety* are attacked in them, and because mention is therein made of *Different Nations*.

ITALY contains men not the least given to superstition, but such as have real learning, and this not only in the sacred College, among the Prelates, and the Religious Orders, but in every state and condition; and this country, so fruitful in learning, every day produces excellent Treatises on sound Theology, the rules of true Zeal and true Devotion. We shall soon have in French *Muratori's* Treatise *On solid Devotion*, which may be said to overthrow every species of superstition; and the more it will alarm the pretenders to Devotion,

Devotion, the more agreeable it will be to such whose Piety is solid. The Translator is perfectly Master of both languages; nor could he employ that knowledge to a better purpose or to a greater advantage.

But what need I go up to *Muratori* to prove that *Italy* is sensible how far Zeal and Devotion may be abused? A young Prince*, as amiable as he is virtuous, who is justly spoken of as a prodigy of science and genius, lately pronounced in *Rome* itself a magnificent Discourse in praise of LITERATURE, in which he attacks with sublime energy *Fanaticism* and *Superstition*: a Discourse solemnly approved of by the R. F. *Ricchini*, a Dominican, Master of the sacred Palace. Every page extols the knowledge of the present age, and commends some *French* books which perhaps we durst not commend in *France*, without incurring guilt in the eyes of the ignorant.

But instead of continuing to repeat the proofs, which may be found in two small Pamphlets printed by *Monory*; I content myself with advancing, that this valuable Collection can not be attacked on the score of what it says against the excesses of a *false Zeal*, and the *Abuses of Devotion*, without involving Fathers *Bourdalone*, *Cheminais* and *de Neuville*, three eminent *Jesuits*, in the same prosecution. Nothing can be stronger than the manner, in which these Fathers attack a *Proud Piety*, a *Ridiculous Piety*, an *Obstinate Piety*; or than the colours in which they paint certain female Enthusiasts, “who prefer the counsels of the Gospel to its precepts, and are Devotees without being Christians.”

In this volume will be found some Letters written to Persons still alive: so that we shall not be told again, that those whose names we mention, are no longer: we shall also see that *GANGANELLI* readily granted leave to read some forbidden books, and consequently might grant the liberty of perusing *Giannone's* History.

The sincerity, which guides my pen, has not made me retrench the phrases and modes of expression, which

* Prince Lewis de Gonzagua de Castiglione.

may be found in my own works. I have left things in their present state, because I had raised contributions on GANGANELLI'S works from the very first years they fell into my hands. Moreover, when a man becomes a Translator, he does not, on that account, lay aside his own style, and his manner of thinking: and this is so true, that my *Picture of Death* would have been found entire in Young's *Night Thoughts*, had I been the publisher of them.

The *Italian* Edition of these Letters, which was not to be published, till all Europe had read the Letters in a language with which it is acquainted, will soon appear. That which has been lately printed at *Florence*, is no more than a literal translation from the French; and which will only serve to prove, that the *Italian*, which is soon to be published, is really the original.

I only add to these particulars, which must be as tiresome to the reader, as they are to myself, that those who still really doubt, but not those who are determined to doubt, may be convinced, if they will do me the honour to come and see me, that I am really possessed of the most weighty testimonies in favour of the Authenticity of the Letters, although I neither could nor ought to name persons, who do not choose their names should appear in print. They may read in particular, what a person of real merit, and distinguished character wrote to me from *Rome* on the 4th Dec. last: that "Those who detract from the Authenticity of the Letters, are in general wanting in sincerity, and know them to be genuine*."

I can alledge an instance, which will confirm the truth of this remark. Being in a respectable and numerous company, where the Authenticity of the Letters was attacked (for that was become the fashion) I produced a letter, which I had just before received from *Rome*, written entirely in GANGANELLI'S own hand, when a man of parts said with a very serious air: "Well! see here! This is not the writing of a Pope,

* Sont la plupart de mauvaise foi.

" but

“but of a school-boy!” As if it were necessary that the fingers of a Friar, or of a Cardinal destined to the Papacy, should draw strokes as beautiful as the rainbow.

From hence it may be inferred, that even producing the Italian Manuscript would not be sufficient to overcome some people's prejudices.

It is only from a party spirit that this work is attacked; and there is the greater impropriety in such procedure, as there is not the least foot-step of that spirit in GANGANELLI's Letters; and I myself, from a love of peace have refrained from making some reflections, and relating some particular facts, which no other Publisher would have suppressed.

GANGANELLI had the re-union of the Protestants so much at heart, that he perpetually insists on a spirit of peace, mildness and charity. It is easily perceived, that they are the object of the Evangelical Toleration, of which he speaks with so much temper and equity.

At the end of this volume, as agreeable as it is interesting for its variety, will be found the true Relation of Brother FRANCIS respecting the private life of CLEMENT XIV. which must not be confounded with a feigned account published in his name: the enlightened Public will easily see the difference.

I conclude with the remark of a great Lord at Court: “When from the state of a private Monk or Friar, a man has so much merit as to reach the Papacy, he might certainly have that of being able to write excellent Letters.”

Besides principles of the purest Morality, there will be found in this Collection a Letter on the Obedience due to Kings, worthy of interesting all nations, but especially the hearts of *Frenchmen*.

There are added to the third * part of this work different little pieces of *Ganganelli's*, which will afford no less pleasure than his Letters.

* The letters in this volume, with those of the preceding one, and the Discourses, &c. make four vols 12^o. in the *French*.

T H E

TRANSLATOR'S PREFACE.

FROM the foregoing Advertisement of the Editor, it seems that the objections against the Authenticity of GANGANELLI'S Letters have been started chiefly in *France*. They appear, at least some of them, to have originated there from the prejudiced opinion the generality of the *French* entertain of the *Italians*, with respect to their practices of piety, religious tracts, and their ideas of the Pope's authority. The two former are removed by the Marquis of *Caraccioli* in the most satisfactory manner p. p. viii or ix; and the enlightened mind of GANGANELLI, placed him above the prejudice of his country and education with respect to the last. The moderation of his sentiment, with regard to that point, appears from so early a date as Let. xxv. Vol. I. and the whole tenor of his conduct and behaviour, both before and after he became sovereign Pontiff, evince the same.

The testimony of *Monsignor Monino*, cited by the Editor, appears to me decisive. He argues in the same manner that many others have argued since the publication of the Letters. If they be not GANGANELLI'S, the Author of them must have had the same wit and cheerfulness, the same knowledge and principles, the very thoughts, sentiments, in a word every thing characteristic of GANGANELLI.—This indeed would be a *phenomenon* much more rare than some seem to imagine: and to me, in the present case, it appears an impossibility.

Were the Letters a forgery, we should have had them in a regular order according to their several dates, whereas there is not the least order in their dates, and several of them are not dated at all. From whence did that arise? The Editor published them as he received them.

This

This appears from his repeated solicitations, that those who have any more of them, would send them duly authenticated to *Lottin*, jun. Bookseller at *Paris*, who promises the public *Another supplement*, when a sufficient number of letters is procured.

Nor will it be an easy thing to persuade the Public, that a Person of the Marquis of CARACCIOLI's rank and character, either would, or durst be guilty of such a forgery in France.

Would a book in France repeatedly meet with the approbation of the Abbè Brutè, the *Librorum Censor* appointed by the Keeper of the Seals, and be declared *to contain nothing than can hinder its being published again*, had it contained forged Letters to the late King of France and to the Princess LOUISA, Aunt to his present most Christian Majesty?

Nor can it be said, that those and some few others of a public nature may be genuine, though the others be spurious, since, as the Author of the *Journal des sciences & de beaux Arts*, justly observes, the same soul and the same genius dictated them all: which is evident to every man of taste and judge of style.

I must moreover beg leave to lay before the Public the following presumptive evidence.

In the Dedication of the Theological *Thesis* in the year 1749 Ganganelli's most elegant and learned Letters, with some *Philosophical* and *Theological Tracts* are mentioned as handed about in MS. and universally read and admired throughout the whole Franciscan Order in every part of the world.

The Marquis of CARACCIOLI had, so early as the year 1762, several of the Letters communicated to him by Monsignor CERATI, and the Abbè LAMI, as appears from Card. GANGANELLI's answer to the Marquis*.

Does not the *synopsis*, or *short Account of the most remarkable Actions of Clem. XIV.* published at Rome, in a note expressly mention these Letters, and refer the reader to them, in order to form a complete idea of the

* Editor's Preface, Vol. I. p. iv.

Great GANGANELLI? Is his memory so much revered by *all* at *Rome*, that no person should speak out against so palpable an imposition on mankind, were it really one?

Would none of the Great men, still alive, to whom some of these Letters are addressed; would none of their connections, friends and acquaintance, have made a public declaration before now, that they had never heard of these Letters, till they appeared in *French*?

These I may be allowed to call strong presumptive proofs of the Authenticity of the Letters in question; nor have I yet heard of the faintest attempt to give an answer to them. The real or pretended Letter from *Voltaire* has been too much honoured by an answer in the *London Chronicle* in May last. The ignorance and effrontery of that Writer (an excellent Mimic indeed of *Voltaire* in his dogmatical style, and paralogisms) is too glaring, when he pretends to know the person in the south of France, who forged them; whereas every body knows that the Marquis of *Carraccioli* published them, and if they be a forgery, undoubtedly he must have had a hand in it.

But after all, the internal Evidence arising from the style, sentiments, maxims, doctrine, &c. contained in the Letters, and compared with the accounts we have of the conduct and behaviour of *Ganganelli*, both in public and private, is to me most completely demonstrative proof of the Authenticity of the Letters: his Life is the best Comment on them.

I suppress my own thoughts, as well as those of many others, on the motives, which have influenced some to call in question the authenticity of the letters. I revere *Ganganelli's* moderation, charity and love of peace, and shall endeavour to imitate him in that part of his conduct: though I must express my grief, that all his Eloquence and pathetic reasoning has not abolished a party-spirit among mankind.

But it will be expected, that I take some notice of an objection, which I have found perplexing to some, who even could not doubt of the authenticity of the Letters. Why, say they, are not the Originals in *Latin* and

and *Italian* shewn? The Marquis answers, that some of the persons concerned do not choose their names should appear in print: and who has a right to demand that of them, or their reasons for not choosing it? Moreover it may be observed that several of the Letters contain matters, not as yet proper to be laid before the public. This appears from the several *hiatuses* in some of them.—Again the Marquis assures us that he is really possessed of the most weighty testimonies in favour of their Authenticity; and that they are going to be published in Italy.—But might not the originals themselves be accused of forgery, were they produced, by those whose interest or passions might prompt them to such extravagance? I fear they would.

Were I, or any other person (which I have often heard wished for) to write to *Rome, Paris, or Turin*, and procure the most ample Certificate, that such and such letters in the collection were preserved there; might it not be said that the Certificate was a forgery of my own, of some Admirer of GANGANELLI, or of some *Friar*, zealous for the honour of his Order?

But if a Certificate in favour of the authenticity of the Letters would be of force enough to convince people; would not a Certificate on the contrary from any of the Communities, that they had never heard of any of the letters in question being addressed to any members of their house, or their connections; would not, I say, such a Certificate be of equal force to prove them spurious? And why then is not this done by some of those, who with so much warmth object to their being genuine?

To conclude; the dispassionate Reader will peruse the Letters, with pleasure, let them be written by whom they may: though, I own, if he respect, as much as I do, the memory of GANGANELLI's virtues, and believe them genuine, the pleasure will be greatly enhanced: If from prejudice, or any other motive, he dislike his memory, or believe them not his, he will still read them as a production full of Learning, Sense, Piety, Religion, and, above all, every where breathing the most sublime and divine of all virtues, an UNIVERSAL CHARITY AND LOVE FOR MANKIND.

T H E
C O N T E N T S
O F T H E
F I R S T P A R T.

L ET. cxxxiii.	To Abbè <i>Frugoni</i>	—	p.	1
cxxxiv.	To the same	—		5
cxxxv.	To the Abbè <i>Nicolini</i>	—		8
cxxxvi.	To the R. F. <i>Bledowski</i>	—		9
cxxxvii.	To the Abbè <i>Genovesi</i>	—		10
	The Picture of Man sent with preceeding Letter	—		13
cxxxviii.	To the R. F. <i>Berti</i>	—		28
cxxxix.	To the same	—		30
cx.	To Monsignor <i>Zauski</i>	—		36
cxli.	To the Abbè <i>Frugoni</i>	—		54
	Reflections on style, sent with the preceeding Letter	—		56
cxlii.	To the same	—		63
cxliii.	To the R. F. <i>Valentine</i>	—		70
cxliv.	To the Abbè Isidore <i>Bianchi</i>	—		71
cxlv.	To the R. F. <i>Corfi</i>	—		73
cxlvi.	To Mr. <i>Muratori</i>	—		76
cxlvii.	To the same	—		78
cxlviii.	To the Rev. F. <i>Baudier</i>	—		ib.
cxlix.	To the Rev. F. <i>Crutto</i>	—		79
cl.	To the Rev. F. <i>Baudier</i>	—		80
cli.	To the Rev. F. <i>Caldani</i>	—		82
clii.	To the Rev. F. <i>Gentis</i>	—		90
cliii.	To F. <i>Bianchi</i>	—		92
cliv.	To the same	—		96
clv.	To the same	—		98
clvi.	To the Rev. F. <i>Sbaraglia</i>	—		100
clvii.	To the same	—		102
clviii.	To the Abbè ***	—		103
clix.	To the Duke <i>de Mattalone Caraffa</i>	—		106
				clx.

The CONTENTS

xvii

Let. clx.	To the same	—	—	108
clxi.	To the Abbè <i>Rugieri</i>	—	—	109
clxii.	To the same	—	—	ib.
clxiii.	To the Rev. F. D***	—	—	110
clxiv.	To the Rev. F. Edm. <i>Rein</i>	—	—	111
clxv.	To the same	—	—	112
clxvi.	To the same	—	—	113
clxvii.	To the same	—	—	114
clxviii.	To the same	—	—	115
clxix.	To the same	—	—	116
clxx.	To the same	—	—	ib.
clxxi.	To the same	—	—	117
clxxii.	To the same	—	—	118
clxxiii.	To the same	—	—	119
clxxiv.	To the Rev. <i>Father</i> ***	—	—	120
clxxv.	To the same	—	—	122
clxxvi.	To the <i>superior of a Community at Paris</i>	—	—	124
clxxvii.	To the Rev. <i>Father</i> ***	—	—	127
clxxviii.	To the Rev. <i>Father</i> ***	—	—	128
clxxix.	To the same	—	—	129
clxxx.	To the <i>Chevalier</i> ***	—	—	131
clxxxi.	To Mr. ***	—	—	132
clxxxii.	To on acquaintance during his illness	—	—	134
clxxxiii.	To the same	—	—	136
clxxxiv.	To the Rev. F. <i>Pischault</i>	—	—	139
clxxxv.	To Mr. <i>Baron</i>	—	—	140
clxxxvi.	To the <i>Abbeſs</i> and <i>Nuns</i> of the Monastery <i>St. Clare</i> at <i>Moulins</i> , in the <i>Diocese of Autun</i>	—	—	141
clxxxvii.	To the Rev. <i>Father Chaſſenet</i> , &c.	—	—	142
clxxxviii.	To the Rev. <i>Father John Baptiſt Martini</i>	—	—	144
clxxxix.	To Mr. <i>de Havern</i>	—	—	145
cxc.	To Mr. <i>Moline</i>	—	—	146
xcxi.	To Mr. <i>Mignonneau</i>	—	—	147
The	Dedicatory Epistle of a Theological Theſis	—	—	150
xcii.	To the Prelate <i>Cerati</i>	—	—	164
xciii.	To a Maſter of the Novices	—	—	168
xciv.	To the Abbè <i>Lami</i>	—	—	175
xcv.	To Count <i>Algarotti</i>	—	—	181
xcvi.	To <i>Father</i> ***, a Theatin	—	—	183
xcvii.	To the Prelate <i>Cerati</i>	—	—	184
xcviii.	To Card. <i>Paſſionei</i>	—	—	189
				cxcix

Let. cxcix.	To the Rev. F. Pouret	—	190
cxcx.	To Mons. Caraccioli	—	191
	A Brief addressed to Mr. George Alary	—	192

T H E
C O N T E N T S
O F T H E
S E C O N D P A R T.

A	<i>Discourse on Religion</i>	—	197
	<i>Reflections on Zeal</i>	—	212
	<i>Reflections on Preaching</i>	—	226
	<i>On the Spirit of the Church</i>	—	228
	<i>On the Spirit of the Religious Orders</i>	—	244
	<i>Of different nations</i>	—	251
	<i>A Discourse on Superstition</i>	—	279
	<i>The I. Discourse on Christmas</i>	—	283
	<i>The II. Discourse on Christmas</i>	—	296
	<i>A Panegyric on St. Reparata</i>	—	301
	<i>A Discourse in praise of Ben. XIV.</i>	—	310
	<i>A Discourse of Clem. XIV. at the Gen. Chapter of the Conventual Minors</i>	—	325
	<i>The Bull for the Universal Jubilee</i>	—	329
	<i>Some particulars relating to his private life, in Italian and English</i>	—	334
	<i>Anecdotes relating to the family and person of Clement XIV.</i>	—	342
	<i>A short account of the most remarkable actions of Clem. XIV. in Latin and English</i>	—	352
	<i>An Elogium of Clem. XIV. in Latin and English</i>	—	360
	<i>Another</i>	—	362
	<i>A General Index</i>	—	365

INTERESTING
LETTERS
OF
POPE CLEMENT XIV.

LETTER CXXXIII.

To the Abbè FRUGONI.

SIR,

I AM surpris'd that you would address your last poetical pieces to me in preference to another, as I know no more of the art of POETRY, than just to talk of it in a vague manner; that is, like those who have never made it their study. This however hinders me not from knowing how to admire whatever you give the public, nor from feeling my mind on fire, while I am reading a piece of fine Poetry. There are some *Odes*, which a man cannot read without participating of the genius of him who compos'd them.

I compare POETRY to those enamell'd flames, which we see sparkle in some fire-works, and which are not particularly noticed, unless a
Vol. II. Part I. B person

person be affected with them in a lively manner.

One must moreover be insensible to the beauties of nature, not to be affected with the images great Poets lay open to our view. There is, for instance, both in our METASTASIO and in your works, my dear Abbè, something that must rouse the most torpid soul. It is a new world enriched with new beauties, and has great advantages over our finest flowers, as these latter fade in a few days, and an exquisite piece of Poetry is handed down to Posterity.

When at College, I attempted something in the Pastoral way; but my performances gave me so little pleasure, that I had the merit of burning them, as fast as I composed them. The only advantage I reaped from the attempt, was the acquiring an ease of expression and ideas.

It is with POETRY as with fine musical Instruments, which will not suffer themselves to be handled, but by such as are Masters. A bad poetical performance is like a piece of Music executed on a bad Fiddle. Every thing of that kind galls the soul, shocks the taste, and is grating to the mind. There is not a man sensible of the flights of genius, whom the beauty of the PSALMS does not render an Enthusiast, in spite of himself. I own to you that I am a POET, whenever I read them.

What Energy! What Painting! What Majesty! A man is no longer affected by matter,
he

he is no longer himself: he is a Prophet—Let us express it better and say: he becomes something Divine.

But what concern ought it not to give a person, to see POETRY, which was originally destined solely to sing the praises of the ETERNAL BEING (since MOSES, who made so noble an use of it, is the most ancient of all Writers) descend from what is so sublime, to make Divinities of some mortals, who often had more of the brute in them, than the brutes themselves.

The POETS, for the honour of POETRY, which rendered them so sublime, ought never to have put it to any profane use. They would have then been held in much greater esteem, and have gained more glory: nor would every one have set up for a versifier, right or wrong. Each POET has been for celebrating in verse the object of his passion; and pieces of Poetry have been every where brought to light, equally indecent and ridiculous.

Every Science, which goes beyond its own sphere, draws a thousand inconveniences after it. The Creator has set bounds and limits to every thing; and it is his will, that, for the harmony of the Universe and of intellectual beings, these bounds should be respected—otherwise there would be the most enormous confusion throughout the Universe.

The errors of Infidelity arise from a desire of giving the attributes of *Theology* to *Philosophy*;

and from pretending that *Theology* ought to proceed by demonstrations, like the *Mathematics*.

The case has been the same with respect to POETRY. Divine in its origin, as it had God alone for its object, it is become entirely terrene by the ill use that is made of it. Some have even carried their impiety so far, as to employ it against GOD himself, whereas the design of its institution was to pay homage to the ETERNAL BEING; and that in reality is its finest title.

To address beautiful verses to perishable objects, is throwing diamonds among the sand. POETRY is then divested of its nature, and the POET renders himself a real object of contempt.

Neither the sciences nor the arts have any thing truly great in them, unless when they reascend to him, who is their source.

You did not expect, my dear Abbè, that a copy of verses would purchase you a sermon; particularly as there is little preaching on *Parnassus*, and poetical licences often give POETS greater liberties, than they ought to take.

If all your Poetry be like the piece you sent me, I applaud the genius which has made you a POET. I will shew it to our common friend, as you desire me; and I am persuaded that he will be as well pleased with it, as I am.

It must be acknowledged that the country you inhabit, (the *Parmesan*) contributes much
towards

towards rousing a poetic genius. I have travelled through it, more than once, with great pleasure, feeling at the same time, that if I had been really a POET, I should have celebrated those beautiful plains, and magnificent flocks and herds, which constitute its ornament. And it is perceptible that you have introduced into your Poem whatever is most pleasing at *Parma*, *Colorno*, and their environs.

Here is pitiful prose for excellent verse; but, as a POET like you, has the talent of embellishing every thing, you will give some ornaments to this letter, and make it capable of prevailing on you kindly to accept of all the esteem and all the friendship, with which I am, &c.

Rome, March 10th, 1753.

L E T T E R CXXXIV.

To the same.

I Believe, my dear Abbè, that you absolutely design to make me a Poet, by the lure of your delightful verses; but the attempt will not succeed. I relish your Poetry more than any one besides; but I have neither the fire found on Mount *Parnassus*, nor that poetic fury, which sometimes blazes out more violently than even Mount *Vesuvius*.

I believe the person, in whose favour you interest yourself, will succeed at *Naples*. I have

have warmly recommended him to Prince SAN-SEVERO, the protector of the arts and sciences, and who is as obliging, as he is learned: but then, your young man must work, especially at the beginning. I have used all my wit to persuade him that the profession of a sculptor admits not of mediocrity; and that he must have two souls, to be able to infuse one, at least, into the works he executes.

I could wish he might one day bring back to life those great artists, who made the finest statues almost speak. The Sculptor has the advantage of *relievo*, which the Painter has not; but the Painter has, to make up that loss, the resource of colouring. Thus you see how the arts themselves, each in its own nature, have their advantages and inconveniences.

You will do me a sensible favour, if you would make a Canticle in praise of a saint, which some good Nuns are desirous of singing on his feast.

The saint in question is St CAJETAN, whose life you must know; for I suppose you must be acquainted with other Divinities, besides those of *Parnassus*.

You will be so good as to send it me, as soon as you possibly can. It is to be set to music, and to be sung by different voices, not in the Church, but in the Convent: so that what they want, is plain *Italian*.

Reflect, that with all your expedition, you will not prevent the Ladies, who so ardently wish

with for the Canticle, from being out of patience.

Five or six stanzas will be sufficient, especially from your hand; since, by your precision and energy of expression, you say a great deal, and express it very strongly, in few words.

Precision and an ability to include in a small frame a multitude of objects and beauties, are great talents.

Prose itself is very defective, when dull and heavy: but that fault is insupportable in POETRY, which will not admit of an useless epithet: and it is proper, as much as possibly may be, that each word should be a thought: 'tis this makes TASSO an admirable Poet. He suffers his genius to take its full flight, while he compresses his thoughts in a wonderful manner. It is not the same with ARIOSTO and DANTE, who make their readers alternately pass through the most flowery meads, and the driest plains. The reading of them is really like going a long journey, in which we meet with some agreeable spots, and others quite the reverse.

It is to please you that I speak so long on the subject of POETRY; as it is to procure myself the greatest pleasure, that I assure you of the most inviolable esteem I have vowed to you, and with which I am, &c.

L E T T E R CXXXV.

To the Abbè NICOLINI.

ALLOW me to differ in sentiment from you respecting the History, which excites your admiration. I find it written with too great warmth; and there is all the reason in the world to believe, that an Historian has suffered himself to be hurried away by his imagination, when he writes with so much heat.

Phlegm is necessary in an author, who ought to see things with coolness, and weigh them with equity. A History is not a Poem; some flowers are necessary; few reflections; a great many portraits; and above all, a noble simplicity.

Nevertheless, if an Historian be not possessed at the same time of good sense, wit, a soul and a genius, he will never be more than an imperfect Writer. Good sense is requisite for the proper choice of facts; wit to expose them; a soul to animate them; a genius to draw lights and instruction from them.

The greatest part of Histories are more or less exact, according to the characters of the Historians. A man, who is all fire, relates a fact in a quite different manner from one, who is all ice. The fact is no longer like itself; and it is on this account, that we every day hear or read matters that have been exaggerated, without any intention of deceiving
in

Let. cxxxvi. P. CLEMENT XIV. 9

in the Narrator; but hurried away by an impetuous imagination, he swells his relations, so as to quite disfigure them.

There are not any two persons, who see the same object in the same manner, or who express themselves equally in their account of things. The soul is as wonderful in its varieties, as it is in its perceptions. Tho' spiritual and simple in itself, it becomes more than one, as if divisible. When I reflect that all those works, which fill our Libraries, come from the soul, I cannot help admiring and applauding myself, for having in me the seed of so much knowledge, and so many ideas; and this sentiment becomes the more lively, when I call to mind, that it is this same soul which procures me the happiness of knowing you, of esteeming you, and of enabling me to assure you, how much I am, &c.

Rome, Feb. 23d, 1754.

LETTER CXXXVI.

*To the R. Father BLEDOWSKI, Provincial of the
Conventual Friars-Minors of the Province of
POLAND.*

REV. FATHER,

I CAN assure you that there are neither labour, pains nor means, which your Rev. Father Assistant has not employed in order to terminate, to our satisfaction, the business of the *Conventual-Minors* against the *Reformed*,
Vol. II. Part I. C which

which has been carried before the Congregation for deciding the disputes, that may arise between the Bishops and Regulars. I can bear witness that he fought like *Ismael*; for all were against him, and no one came to his assistance. I failed not to do every thing in my power to promote the success of this affair: but that must be considered, as almost nothing, in comparison of what your Father Assistant did. You cannot believe how much I congratulate with you, and how much I rejoice at your gaining the suit.

If, perchance, there should be any new attack made on you, neither hopes of success, nor strength to repel, nor courage to persevere will be wanting.

May Heaven preserve you; and be thoroughly convinced that I shall ever be as zealous for you and for your interest, as I now promise, whilst I assure you of the respect with which I am, &c.

BR. LAWRENCE GANGANELLI,
Consultor of the H. Office.

Rome, March 1st, 1755.

LETTER CXXXVII.

To the Abbè GENOVESI.

AT the sight of the metaphysical ideas, with which you have filled the writing you communicated to me, my thoughts, with regard to that object, were awakened; and I repre-

represented to myself, according to my weak talents, man such as he actually is, and such as he is to be hereafter. I saw him, at one and the same time, so little and so great; so weak and so strong, that I was both quite proud, and extremely humbled.

You yourself will judge, if I have seen him in a right light. I subjoin to this letter the picture which my own internal feelings, or my imagination have drawn of him: and should you find in it what you wish for, I shall be greatly pleased that I was able to second your intentions, and contribute any thing towards the work you are going to publish on MAN, and on GOD.

It is not so much the point to say what is new on that subject, as to express, in a proper manner, what we say. The readers of *Metaphysics* are often disgusted, by the writers on that science affecting to be abstracted. The more natural and simple things are, the more beautiful they are. *Metaphysics*, in order to keep within truth, ought to give us nothing, but what we feel ourselves, when they treat of the faculties of our soul: otherwise it is travelling in Fairy-land.

The greatest part of ancient and modern Metaphysicians thought they were bound to form to themselves some particular systems; which has cast a sort of ridicule on *Metaphysics*; though that science, in itself, be very simple and very true.

It is not the same with the eyes of the understanding, as it is with those of the body: for I have not the same idea of a thing as my neighbour has, since our ideas arise from a thousand different causes. Hence that great diversity of opinions among Philosophers, and what it was that made MALEBRANCHE believe that we see every thing in God; and LOCKE, that all our ideas originate in the senses.

I approve your observations the more, as you adopt no particular system, and are not for obliging people to submit to your way of thinking. All your ideas appear to me clear, your principles evident, your consequences just: so that it will be said, that your work is the fruit of a sound judgment and solid reasoning.

If, when your work is published, it meet with Opponents, that will be a proof you have not convinced them; and a hint to you not to answer them. There are Writers who will bark; and a man must know how to let them bark on. Were all mankind to be cast over-again, they would never agree in their sentiments.

As your book is to appear in latin, I thought proper to address to you the observations you desire, in the same language, which is as familiar to me, as the Italian. If you should find therein any scraps worthy of your work, it will be an easy matter for you to inclose them in the same frame, adapting only the style

style to your own. By the manner in which you will make them your property, you will bestow a real merit on them.

This will, perhaps, be the first time that ever a golden pen and a leaden one were employed in the same work; but you would have it so; and it is not in my power to oppose you, when I am to give a proof of the full extent of my esteem and attachment.

Rome, June 22d, 1755.

THE PICTURE OF MAN *sent with the preceding Letter.*

MAN presents himself in so many lights; he unites in himself so many opposite qualities, that he must necessarily appear either a creature entirely heavenly, or a being entirely animal. By his soul he belongs to God after a most glorious and intimate manner; by his body he participates of nothing, and that in the most humiliating and sensible manner. Here he is a day which rejoices by its clearness; there he is a night which frightens by its darkness.

From these different points of view, it follows, that the man of *Lucretius* is not the man of *Descartes*, nor *Spinoza's* man the same as *Pascal's*; and if we are to be defined from our qualifications and imperfections, we must consult RELIGION to know precisely what we are.

CHRIS-

CHRISTIANITY, secure from these shelves, as keeping a just medium, shews us man on earth, and in the bosom of God, as in a two-fold centre, from whence we all came, and whither we are all to return.

The looks which every child, at the moment of its birth, casts up towards heaven; the tears with which it bedews its cradle, prove, in a striking manner, that its origin is at once carnal and divine. If its soul (like a flower that opens only successively) unfolds itself but by insensible degrees, it is owing to its dependence on a body sluggish in its progressions.

The moment at last arrives, when reason breaks out; and it is then no more than a single spark, which produces either a conflagration, or a vivid and benign light, according to the manner of its being governed, and the nature of the objects on which it fixes its affections. I here speak of the Passions, the Senses, Education; all of which are so many influences, that act on man in a more or less lively manner. If sensible objects gain the mastery, he becomes the melancholy sport of every thing that surrounds him: if, on the contrary, what is spiritual, govern him, he is king over himself, and his reason shines forth in its greatest lustre. He then ever sees God before his eyes; and what is created is, in his sight, only a perishable good, which he uses, as if he used it not.

The

The manner of education, the climate under which men are born, the impressions they receive, the objects which surround them, form so many moulds, in which they assume different shapes. Thus the man born in the *Indies*, is not the man of *Europe*; the man brought up by *Aristotle*, is not the man trained by *Newton*: the essence is indeed the same, but the shades are so different, that the way of thinking and perceiving things is absolutely another.

We ought therefore to consider, as the effect of a particular Providence, the happiness of being born under a government, which rectifies our thoughts, and in the midst of a family, which instills into us principles of wisdom.

This, however, is certain, that every man, in whatever country he be born, stands indebted to God, to his neighbour, and his country; and that he is bound to seek after truth, not to become the dupe of a false religion, and to guard against superstition. Nor is it less certain, if he be a private citizen, that he is obliged by his sweat and his talents, to render himself useful to society: and that, if he be in an elevated rank, he is to pay a tribute to the public, either by his application, his beneficence or valour. Whoever pays, in any of these three ways, is truly a GREAT MAN, and GRATITUDE owes him STATUES.

Man

Man almost ever lives in an enemy's country, whilst he lives with himself. Blood in the state of ebullition, an imagination that goes astray, desires which mutually combat one another, passions on a flame, form an intestine war, the consequences of which are often most fatal. Life is spent in struggling against ourselves, if we wish to be governed by prudence: for there are in us two men, the *terrene* and the *spiritual* man, who are incessantly quarrelling, and can never be brought to agree, but in proportion as an enlightened reason, and an upright heart be both pilot and helm. Thus MAN is an object of admiration or of pity, according as he acts.

It would be endless to particularize every instance of his false and inconclusive way of reasoning, and of his contradictions. His soul, his mind, his reason, his will are in a perpetual conflict, like the four elements, though in themselves immaterial; and hence arise those storms, and *volcanos*, which disfigure the image of the Creator. For the more we examine into MAN, the more sensible we are, that it is impossible there should be so much grandeur and majesty in him, were he not an emanation of a supreme intelligence.

When MAN enchains his passions, and grants them only a rational liberty, he deserves the homages due to virtue, and then shews himself truly to be the MASTER of the mere animal creation. The different states of life which offer themselves, when reason is capable

capable of determing on any one, are so many means of arriving at perfection: but the point is to make a right choice, otherwise we become monsters in society, and interrupt that harmony, which ought to subsist among rational creatures. MAN, however, almost ever seduced by sensible objects, is often deceived with regard to his vocation; and hence proceeds the shock of so many different passions, which set him at variance with himself, create disturbances in families, agitate empires and cloud virtues.

Thus is MAN seldom seen in his true light. He is often no more than an assemblage of whims, tastes and opinions, which he culls from the authors he reads, or the company he keeps. His very studies, most frequently, serve only to divest him of his nature, and by stripping him of whatever was his own, they make him a factitious character.

It was a saying of St. AUGUSTINE, that MAN, considered in his essence, and in all his relations, was an *Enigma* the most difficult to explain. In fact, almost ever unlike himself, he escapes the pencil, when his portrait is attempted. In consequence of his dependance on a perishable body of flesh, his thoughts are agitated like his blood, and participate of its fluidity. None but a GOD could unite, in so intimate a manner, an indivisible soul with a substance composed of parts; an immortal spirit with a mass of flesh destined to be reduced

to dust ; lastly thoughts with sensations, ideas with fibres, affections with nerves.

It suffices therefore to descend into, and to consider ourselves, in order to see an ever renewing prodigy ; but we shall find nothing there but a frightful abyss, unless God there occupy the first place. We ought every one of us to erect a throne for him in the midst of our hearts : it otherwise becomes a Chaos without order or symmetry.

The SOUL, surrounded with the senses, is like a King encompassed with his guards : but if this sentry suffer itself to be forced, or be inattentive to repel the vices that attempt to usurp the sovereign sway, and make themselves masters of the place, MAN then experiences in himself the most cruel anarchy.

Hence we have so many *Materialists*, and persons of corrupted morals. They stifle in themselves the seed of immortality, and no regard is paid to the soul, provided the torrent of the passions be pursued. It is to no purpose for her to employ the cry of conscience, (her faithful monitor) the obedience due to it is withdrawn ; and that purely spiritual substance, which may justly be called the mother of our thoughts, of our reasoning, and of our affections, is pronounced a *Chimæra*.

MAN raves, when he attributes these surprising operations to the inert mass of his body, and when he dares to give the honour of them to the acrimony of his bile, or to the agility of his blood. No other than a
spiritual

spiritual Being can produce immaterial ideas. Were the most subtle particles of air and fire put together; were they to be shaken in every determination, never will a single syllogism be formed out of them. Flame, radiating and penetrating as it is, has never yet produced a single thought, or a single reasoning. Ah! how can that THOUGHT, which, in the twinkling of an eye, makes the circuit of the whole globe; which subjects the Universe to its observations; which, with the most rapid flight, raises itself up to the INFINITE BEING; which has neither situation, figure, nor colour; which has an absolute command over my whole body, and makes itself obeyed,—can that ever be a part of this same body?

Was it therefore more difficult for God to create spirits, than to create matter? Ah! if he be essentially OMNIPOTENT, why could he not produce intellectual Beings? Ah! if THOUGHT be really spiritual, why should not the soul that begets it be likewise so. The passage of *Horace* may properly be applied here: *Fortes creantur fortibus—nec imbellem feroces progenerant Aquilæ Columbam.**

It was necessary that MAN, in order to fulfil his destination according to the plan of the Creator, should at the same time be both material and spiritual. Without a body he could not enjoy the world he was to inha-

* To valiant fathers valiant sons succeed.
The royal bird of mighty Jove,
Never brings forth a tim'rous dove:

Oldisworth's Hor. B. 4, Ode 4.

bit; without a soul, he could not know God, or arrive at the possession of him. As a mixt Being, he is subordinate to the Elements, and superior to the Universe. It is he who applies the Sciences to a thousand agreeable and useful purposes; who makes use of them with the greatest success to rectify his ideas, to enlarge his understanding, and to arrive at the knowledge of the SUPREME BEING.

The EARTH without MAN is no more than a vast desert: or rather let us say, it is no more than a tomb. It stands in need of his hand to be cultivated; of his company to be inhabited; so that it justly considers him as its master and sovereign. It therefore duly acknowledges his dominion and care, by presenting him, according to the course of the seasons, with the finest flowers, and the most excellent fruits.

But what must give concern is, that MAN, whom the Earth obeys as her King, leaves, wherever he goes, footsteps of his crimes and errors. There is not a country to be seen, which has not been watered with blood spilt by hatred, fanaticism, love, or ambition. Virtues have never appeared in the world, but like those flashes of lightning, which we see in the midst of storms.

But perhaps after all, MAN in himself is not so bad as he is thought to be: idleness has led him into more excesses, than down-right wickedness. A person who has nothing to do, finds many occasions of doing ill; and if women are reproached with being talkative, and given to scandal,

scandal, it is to be attributed to their having no employment. It was not my design to draw MAN at full length; but what I have said, is sufficient to give a just idea of him, and to make him own, that he is a whole, when united to GOD; and on the contrary, that he is merely nothing, when he departs from GOD.

REASON without RELIGION, like those luminous exhalations which are formed in the dead of the night, only affords light to lead us into some precipice.

The present age offers the most melancholy instances of this; an age, which, notwithstanding all the wit and knowledge which embellish it, seems to forget GOD HIMSELF, to run after phantoms, and to revere them.

The whole world ought to rise up against such an absurdity; but the name of a *Philosopher*, given to those who make a problem of the IMMORTALITY of the SOUL, and of the EXISTENCE of GOD, imposes on the multitude, and makes the most pernicious Sophists to be considered as infallible Oracles.

Let MAN but enter into himself; let him interrogate his soul, his heart, his conscience, in a word, all his faculties, and he will find the strongest arguments in favour of RELIGION; but for this purpose, he must chain down his senses, and get the mastery over his passions: for these are so many liars and impostors, who never cease crying up *Materialism*, and boasting of the love of pleasures.

What

What a melancholy consideration is it, for MAN to have something within himself, by means of which he may raise himself up to the ETERNAL BEING, enter into the most sublime discourse with him, render himself immortal, either by cultivating the Sciences, or distinguishing himself by acts of beneficence, yet after all to suffocate such precious feeds?

The greater part of mankind are mere abortive Beings: they either contract their hearts, by fixing their affections on perishable objects; or they stifle their understandings, by employing themselves in mere inutilities. Even the most sublime Sciences cease to be worthy of the soul, unless they re-ascend to God, their beginning and end.

All these misfortunes arise from hence; that MAN is a stranger to the excellency of his soul; that he places his vanity in what can only humble him; and that he is defiled from his birth with the stain of sin. DEATH alone, which waits for him from the moment he drew breath, will make him perfectly understand of what importance it was for him, to raise himself above all sensible objects—but DEATH puts us not in mind of our errors, till it be too late to amend. We think ourselves to be yet in the cradle, when DEATH opens our tomb, and sends us down into it, at the very moment we are forming projects and schemes to be executed hereafter. It is inconceivable how rapidly the moments fly between

tween the two extremes of our birth and our last end. I compare them to a flash of lightning, which darts out from the midst of a cloud, to re-enter instantly again; so that it may be said, in a figurative sense, that a man is born and dies in the space of a single day. His birth is the twilight, his infancy the break of day, his manhood noon, his death evening. Then all objects really disappear to him, and an eternal Night enfolds him in its darkness, unless he be enlightened with that uncreated light, with which the righteous will be filled.

MAN never ought to lose sight of this great object. If he have a mind to be what he ought to be, let him often represent to himself DEATH holding the fatal Urn, where all generations are reduced to dust. Such ought to be our spectacle, if we desire to live like Christian Philosophers. Thus MAN here below is no more than a fleeting shadow, and it is in ETERNITY we must contemplate him, if we want to have a high idea of him. It is undoubtedly a more beautiful spectacle, than the firmament itself, to see at its birth and at its death, that sort of a little worm called MAN, pass, in the twinkling of an eye, into the very bosom of GOD himself, at the same instant that the earth crumbles under his feet, and a temporal life is snatched from him, to make room for one that is entirely divine.

It is astonishing that MAN, born to such great things, should have so little curiosity to
know

know them, and that he should incorporate himself with the vilest and most miserable objects, while he is expected in another world to become one and the same with the DIVINITY itself.

Philosophers have not, in proportion to the importance of the thing, employed their thoughts sufficiently on that instant of time, when MAN ceases to be any thing on earth, in order to become a whole in eternity. Their eyes seem to have been fixed on a tomb; and an IMMORTAL SOUL, which we ought naturally to follow in thought, when disengaged from the bonds that confined it here below, seems to have no longer either existence or duration.

I know that the night of the grave is a Chaos, which we cannot unravel, while we languish in this vale of tears. I know that notwithstanding the certainty of all that Faith has revealed to us concerning this point, we shall be in the greatest surprise, when we enter into eternity. It is a gulph, in which our reason is lost, and which we shall never know, till we see it.

Whenever we see a man disappear to go to the regions of the dead, we ought to rest assured that all the faculties of his mind then acquire a surprising activity, which enables him to feel, in an ineffable manner, either his eternal happiness or his eternal misery.

MAN passes into the other life, as he came into this, without knowing whither he comes.

When

When we have lost sight of this world, to which we have been accustomed, another is offered to view; but so extraordinary and so sublime, that no comparison can be drawn between them.

We may apply ourselves to the sciences, as much as we please; we may raise ourselves by means of RELIGION to the UNCREATED BEING; this life is, properly speaking, only the life of the body, while we are tyrannized over by our senses, and by our wants: whereas the life to come is precisely the life of the soul. It will there expand itself, as from its proper centre; it will no longer be impeded by a mass of flesh, which retarded all its operations, and so far confounded it with terrene objects, that it was entangled with them, unless care was taken to silence the passions. We must therefore unite in one point of view present and future, earth and heaven; in a word, this world and the next, perfectly to know what MAN is: for he really belongs to the present and future life in such a manner, that we have only his shadow, unless we follow him beyond the grave. There he is awaited in order to know his greatness; there will he see himself like a new Phoenix arising with the greatest magnificence and radiancy from its ashes: then will he learn that his destination was not merely to vegetate, but to live in the BEING of BEINGS.

Would man but attentively consider himself here below only in the light of what he is to

be at his death, he would hasten to complete his existence by the fervour of his desires; he would wish to be often talked to on that happy moment, when he will be stripped of this miserable life, which retards his glory and felicity.

DEATH, to which we entertain so great an aversion, is nevertheless the most lucid and glorious instant for MAN, provided he has faithfully discharged the task imposed on him during his abode on earth, according to the laws scribed by RELIGION.

I represent to myself the good man, at the moment of his death, like the sun, which after having been covered with a thick cloud, breaks through the shades and mists, and shews itself with the greatest brightness. The wants of this life, as also the passions, are so many clouds that reduce us to a state of darkness, and deprive us of the sight of our own greatness and faculties.

I am not surpris'd that DEATH should be a subject of continual meditation to christian Philosophers. When viewed in a proper light, it offers nothing to MAN, but what is grand and comfortable. But we judge of it only by the dread we have of the grave, that is to say, by that which has a relation only to our bodies; and then indeed it appears to us a most frightful spectacle. It was for this reason, that St. *Charles Borromæo* used to say, that though DEATH was an enemy to the body, it was a good friend to the soul; and that

that MAN understood not his own interest, when he did not wish for it.

Ought we to hate that moment, which is to fill us with glory and happiness? The body is a tottering edifice, which must necessarily fall, that the soul may be at rest. It is like the scaffolding which architects make use of to erect a palace, but which they take away after the building is finished.

When we dread DEATH so very much, it is beyond a doubt, that our conscience generally reproaches us with something. DEATH, no doubt, is to be dreaded on account of the judgments of GOD, which are ever impenetrable; but GOD is mercy itself, and desires not the death of the sinner. He assures us, on the contrary, that he will forget all our iniquities, were they as many as the sands of the sea, whenever we return sincerely to him.

DEATH, in the eyes of faith, is not the destruction of man, but a second creation, more wonderful than the first, because, instead of the miseries, that have surrounded us from our birth, at our death we shall find consolations, and such good things as eye has not seen, and of which, in our present state, we can have no knowledge.

L E T T E R CXXXVIII.

*To the Rev. Father BERTI, an Augustinian
Friar.*

REV. FATHER,

YOUR remarks, which I have read with the greatest attention, and have compared with the doctrine of the Fathers, appeared to me so just, that I submit to them without reply. No one loves the truth more than I do: neither self-love, nor interest, nor any human consideration, ought to hinder us from embracing it. Not to yield to evidence, is to renounce probity: nay Reason itself.

The misfortune of the enemies of the Church is their obstinacy; and it is the same which every day engages people to take false glimmerings for true light. The sources from whence I had drawn the opinions which you attacked, were only some small straggling streams, that had no communication with that great and magnificent river, which arises from the bosom of God, flows through the field of the Church, waters the different parts thereof, and afterwards returns to its fountain-head. You have good reason to say, that a person ought to be on his guard with respect to the greatest part of Interpreters and Commentators. They sometimes make the text of Authors bend to their own particular opinions. I had more than once been deceived, had I not confronted their quotations.

Our

Our Holy Father,* with whom I had a long discourse concerning you, will be charmed to see the small work you mentioned to me. He continues full of esteem for you, and justly looks on you, "as one of the Theologians, "who do the most honour to *Italy*." These were his very words.

I never observed that the doctrine of St. THOMAS was opposite to that of St AUGUSTINE in those points which the person in question attacks: he must have dreamt that, as he has many other things. If there be any occasion to answer him, it will be an easy matter for you to overthrow all his arguments.

There is nothing which Religion ought to dread more, than the false, and the half-learned. They either disguise, or weaken truths, and nothing is seen to come from their pens, but suspected or frivolous opinions. What is still worse, they are for having their opinions prevail, and there is no such thing as making them change their sentiments, when they are once gone wrong.

Continue to enlighten us with your great knowledge; but let it not be at the expence of your health. Somebody, who lately saw you, told me you had very much overheated yourself by study. Make my compliments to your Father Prior, whose very humble servant I am, as well as yours, and that with the greatest esteem and attachment possible.

Convent of the H. Apostles, Feb. 11, 1756.

* Benedict XIV.

LET-

LETTER CXXXIX.

To the same.

REV. FATHER,

YOU will do me a pleasure, if, when you have any spare time, you would run over these three Treatises, in the writing of which I have employed both labour and zeal; yet they have not all the perfection I could wish they had, and which they deserve.

I submit them to your enlightened judgment, as to that of a learned Doctor, who is perfectly acquainted with the Councils, Fathers, and the whole chain of Tradition.

I have endeavoured to bring together, in the Treatise on the INCARNATION, the great proofs which establish, in the most incontestable manner, the truth of that august mystery, by keeping close to whatever was the most energetic, and most capable of striking the senses, and convincing the reason.

To treat that subject in a manner worthy of itself, I ought to have had some share of the lights, with which St. JOHN the EVANGELIST was favoured, that sublime Apostle, who drank in the bosom of JESUS CHRIST himself, all that he has told us, in a few words, concerning his divine and human nature. His Gospel, which we every day repeat at the end of *Mass*, is the most magnificent Treatise on the INCARNATION. Every thing is there found in short:
the

the ETERNITY of the WORD, his CONSUBSTANTIALITY, his POWER, his ACTION, and lastly, his UNION WITH OUR NATURE. Nothing farther is required, than to enlarge on those great truths with the force they demand, and to present that magnificent picture with such strokes, as may excite our gratitude and adoration.

I have endeavoured, as much as I could, to lop off many of the useless Questions, which the Theologians usually insert in their Treatises, and to refute the Heretics, who attack this ineffable mystery of the INCARNATION, by overpowering them with the weight of Authorities.

The creation of the Universe; the Universe itself in its present state; vices as well as virtues; darkness as well as light concur to prove the mystery of the INCARNATION: so that, not to connect with that mystery, whatever constitutes the physical and moral world, is not to understand it. And indeed the Apostle never speaks of JESUS CHRIST, without expressly telling us, that all things, both on earth and in heaven, subsist through him alone. It was not the effect of an overheated imagination, that made him see this MAN-GOD in every thing that breathes; but the thorough knowledge he had of the depth and sublimity of our divine Religion.

St. PAUL and St. JOHN are two inexhaustible springs on the subject of the INCARNATION. Every word they pronounce relating to JESUS CHRIST,

CHRIST, is a torrent of light to every man capable of thinking seriously.

It is from the sublime ideas they give us of the WORD, that I have sketched out, to the best of my weak lights, the Treatise I send you. These two heavenly men seem to me to have said all, that can be said, on a subject which is inexhaustible. It is the Holy Ghost we hear by their organ: for mere mortals could never speak of the MAN-GOD in so sublime a manner, nor say so much, in so few words, unless they were inspired. It is astonishing how *Arius* and his sect durst appear, after the manner in which the great Apostle and the Evangelist, by excellence, prove the DIVINITY of JESUS CHRIST. All the arguments which the mind of man can devise, lose their force, when opposed to the energy of the Epistles of PAUL, or to the Gospel or Apocalypse of St JOHN.

As to the treatises on PREDESTINATION and GRACE, which I here join together, we find again in the same Apostle all that constitutes the basis and demonstrates the truth of those mysteries.

There is no writing, as it ought to be done, on this twofold subject, without collecting with care every thing which St. PAUL and St. AUGUSTINE have said on it; the one as an inspired Author, the other, as one approved of by the Church, which cannot err.

I have not attempted to reconcile these two great truths by the weakness of our reason, or
by

by our ideas of things, particularly as PREDESTINATION is an ineffable mystery, which ought indeed to be laid open, but not founded: and the reconciling FREE-WILL with GRACE is no less an abyfs, wherein a man will lose himself, if he attempt to explain it.

I set out with declaring it to be an article of Faith, that God has chosen his Elect from all Eternity, by a pure choice of his mercy, in order to make of them chosen vessels; and that, nevertheless, those who perish, are only damned, either on account of original sin, or for the sins they have actually committed. St. AUGUSTINE exposes this truth in the most sensible manner, when he cites, as an instance, one infant that dies after receiving the grace of baptism, and another, who dies before it has that happiness.

Since there are no merits, but through JESUS CHRIST, and since GOD only crowns his own gifts, when he crowns the good works of his saints, the opinion which asserts PREDESTINATION to be antecedent to merits, seemed to me to coincide with that, which declares it to be subsequent to merits. Only great care must be taken, in treating on so delicate a subject, never to depart from the faith of the Church consigned in the Councils; especially as PREDESTINATION is a source of shelves to any one, who trusts in the least to his own reason, and hearkens only to some modern Doctors, who depart from the doctrine of St. AUGUSTINE.

CHRIST, is a torrent of light to every man capable of thinking seriously.

It is from the sublime ideas they give us of the WORD, that I have sketched out, to the best of my weak lights, the Treatise I send you. These two heavenly men seem to me to have said all, that can be said, on a subject which is inexhaustible. It is the Holy Ghost we hear by their organ: for mere mortals could never speak of the MAN-GOD in so sublime a manner, nor say so much, in so few words, unless they were inspired. It is astonishing how *Arius* and his sect durst appear, after the manner in which the great Apostle and the Evangelist, by excellence, prove the DIVINITY of JESUS CHRIST. All the arguments which the mind of man can devise, lose their force, when opposed to the energy of the Epistles of PAUL, or to the Gospel or Apocalypse of St JOHN.

As to the treatises on PREDESTINATION and GRACE, which I here join together, we find again in the same Apostle all that constitutes the basis and demonstrates the truth of those mysteries.

There is no writing, as it ought to be done, on this twofold subject, without collecting with care every thing which St. PAUL and St. AUGUSTINE have said on it; the one as an inspired Author, the other, as one approved of by the Church, which cannot err.

I have not attempted to reconcile these two great truths by the weakness of our reason, or
by

by our ideas of things, particularly as PREDESTINATION is an ineffable mystery, which ought indeed to be laid open, but not founded: and the reconciling FREE-WILL with GRACE is no less an abyss, wherein a man will lose himself, if he attempt to explain it.

I set out with declaring it to be an article of Faith, that God has chosen his Elect from all Eternity, by a pure choice of his mercy, in order to make of them chosen vessels; and that, nevertheless, those who perish, are only damned, either on account of original sin, or for the sins they have actually committed. St. AUGUSTINE exposes this truth in the most sensible manner, when he cites, as an instance, one infant that dies after receiving the grace of baptism, and another, who dies before it has that happiness.

Since there are no merits, but through JESUS CHRIST, and since GOD only crowns his own gifts, when he crowns the good works of his saints, the opinion which asserts PREDESTINATION to be antecedent to merits, seemed to me to coincide with that, which declares it to be subsequent to merits. Only great care must be taken, in treating on so delicate a subject, never to depart from the faith of the Church consigned in the Councils; especially as PREDESTINATION is a source of shelves to any one, who trusts in the least to his own reason, and hearkens only to some modern Doctors, who depart from the doctrine of St. AUGUSTINE.

GRACE is a no less knotty subject, if we keep not close to what the Church has so often defined concerning this important subject, which is the ground-work of our Redemption, and which cannot be too much spoken of, since GRACE is the fruit of the death of JESUS CHRIST.

You will see that I have treated separately, and according to the authority of tradition, of its GRATUITY, its EFFICACY, its NECESSITY; shewing at the same time, that under the impression of the *strongest Grace*, man has always a *real Power* to resist it.

These three Treatises are the ground-work of Religion, in as much as that of the INCARNATION includes the mystery of the TRINITY, and in some sort, that of the CHURCH.

I have kept to the scholastic method, according to the practice of our schools, but so that it may be retrenched by any one, who is disposed to do it. It is there only as to the form of the objections and answers, and to help the memory of such, who stand in need of the syllogistical method to fix their memory and understanding.

You will see that I have stopped, where every one ought to stop, being careful not to make *Reason* speak, where *Faith* imposes a profound silence.

You will know yourself again in several passages; and I glory in owning it. If there be any thing not agreeable to your way of thinking, be so kind as to point it out. But
I ap-

I apprehend you will not so soon have run over those three Treatises. Your own labours scarce allow you time to look at those of others.

Monignor CERATI intimated, that he should not be displeased with a sight of my Treatise on GRACE: you may therefore let him see it. It bears the marks of the hurry with which it was transcribed by one of my scholars, who can write a good hand, when he pleases: but was not then in the humour.

I saw, the other day, your Rev. Father General, and you were the only topic of our discourse. I will acquaint you, the very first opportunity, with the upshot of our conversation.

I have, this moment, received your letter, and am sorry to find, that you cannot possibly, at present, give a look at the Treatises in question: I am the more concerned, as your opinion would have been of great authority with me. My comfort is, that you assure me you will certainly read them over in the course of the year. I ought not to send you this letter; but it is ready, and seems to me to wish to be with you, as if it were sensible of the honour of penetrating your cell, and of engaging your attention for a few moments. I could truly like to be in its place, and go as swiftly to you, to tell you, as it does, and with it, that I am, and ever will be during life, penetrated with respect, esteem, and attachment to your

person, as also to your extensive learning and excellent qualities.

P. S. I have a thousand things to say to you from Cardinal TAMBURINI. He is so kind as to wish me well; and were it lawful to be proud, I should be very vain of it: for it may be truly said of him, that he is the ornament of the Sacred College for his learning and virtues.

L E T T E R CXL.

*To Monseigneur ZALUSKI, Grand Referendary of
POLAND.*

MY LORD,

THE LIBRARY formed by your care immortalizes your love for the sciences and the learned. A LIBRARY is one of the finest monuments a person can leave behind him, especially when the books are chosen with taste, and are such as may be of use to Religion and one's country.

The multitude of Writers, who are ambitious of gaining themselves a reputation, is the cause that some of our Libraries are filled with repetitions, inutilities, trifles, and absurdities.

Each one, eager to publish his singularities or his dreams, has contributed to the formation of that chaos of works, which exists this day in the world. A man loses himself in that labyrinth, the clue of which you have so well

well found out by your patience and sagacity. The Catalogues alone of our Libraries are immense, and it requires your memory to be able to call them to mind. It were to be wished, for the credit of the human understanding, that all that has hitherto been written were reduced to six thousand volumes *in folio* (for that number would be sufficient) and that the rest were burnt, except a few extracts taken from them, which might be published *in twelves*.

GENIUS is like a river, which diffuses joy and fecundity, while it keeps within its banks; but ruins the country, when it quits its bed, and causes inundations.

Thus have we seen Philosophy break from the circle, which Eternal Wisdom had drawn for it, and encroach on what was absolutely not within the bounds of its jurisdiction.

These mistakes, to which man abandons himself, though extremely dangerous, prove that he was not created to be confined to this earth, but that he really has a soul, which seeks to break through the bark with which it is inclosed, and to expand itself in a region different from this Universe. Cardinal PALEOTTI had reason to say, that "nothing was
" better or worse than books; and that, when
" he reflected on the great number of pro-
" ductions of all kinds, which are an insult
" on morals and truth, he found nothing
" more humiliating to the mind of man, than
" the greatest part of LIBRARIES." And true
it

it is, that they contain the extravagant systems of, I know not how many, pretended wise men, who have made themselves illustrious only by their follies; that they are the receptacle of an infinity of opinions, as dangerous as they are whimsical; lastly, a depository of errors, of scandalous maxims, and of impieties, of which the perversity of the human heart alone was capable of forming any idea.

I know that this is, in some measure, cancelled by the excellent books we enjoy: but how afflicting is it to reason, to see so much bad intermixt with so much good! Thus our immense LIBRARIES may be compared to those wild gardens, where some few flowers are seen among a multitude of thorns; where a few shrubs are discovered through briars and heaps of stones; and to those Dispensaries, wherein are found the best drugs and most deadly poisons.

Would Authors be at the pains to reflect, for a few moments, on the baneful and lasting consequences of a work contrary to Religion and Morals, they would see that it is a seed of death, which will produce the most bitter fruits; and that the more elegant the composition, the more readers it will corrupt.

You cannot therefore do better than to banish from the numerous collection, which forms your LIBRARY, all useless and dangerous works. Man is irregular enough of himself, and needs not to be excited by the perversity
of

of others, to follow his own evil inclinations. It is true, indeed, that poisons themselves may be of use, and that efficacious remedies may be drawn from them: but an obscene or an impious book can never produce any salutary effect.

Even to attempt a refutation of such a book is almost always dangerous, as it brings people acquainted with the work, and raises a desire of procuring it, because as *Horace* says,

“ Gens humana ruit per vetitum nefas.”*

Lib. 1, Ode 3.

But, to say nothing of such works as are pernicious, how many frivolous and superfluous books are there in the republic of letters! Our forefathers, who unhappily had the talent of being too redundant, offend by a diffusiveness, which tires and overpowers: they are often laid aside, after being read for days together, without any thing being found in them, except some thoughts, drowned in an endless multiplicity of words. But, to avoid this fault, we fall into the opposite extreme: all our publications are now wrote in a flimsy manner; nor is there any substance in our modern reading: all is superficial.

Thus one age runs counter to another, and the collection of all forms the most surprising contrarieties. This however might pass, were a too great diffusiveness, or a too contracted brevity to be met with only in such books as are indifferent: but even those publications, which

* “ To crimes forbidden mankind rushes on.”

treat on the most essential matters, are written either in too heavy, or too light a manner.

Our Forefathers made Differtations on the least interesting subjects; and we treat the gravest and most deserving of our attention, as if we were writing Romances. People are now-a-days in a hurry to become authors, and give not their thoughts time to ripen, or even to bud. They are thrown out almost as soon as hatched; and they are deformed children, who for want of food, perish the moment they are born.

You, my Lord, know this better than any other, as being acquainted with the learned and literary part of *Europe*, and consequently know the *fort* and the *foible* of your cotemporaries. Whoever drinks at the fountain-heads of all countries, knows the genius of all nations, and is able to set a just value on the age in which he lives.

I sometimes laugh at the strange coupling of books in Libraries, where a sublime Author is placed by one that is very indifferent; a most sensible Writer on the same line with one of the most foolish; a most pious one with one that is the most impious—It is a picture of the world, where the greatest vices are often found under the same roof with the greatest virtues.

After all, a PUBLIC LIBRARY is a treasure to a country; and the more so, as the Christian Religion, quite different from all others, fears not the light, and the more closely it is examined,

amined, the more easily is it discovered to be divine. For this reason, it were to be wished, that the Religious Communities, who have excellent LIBRARIES, would open them to the curious. It would be a preservative against idleness, which stifles the natural parts of many, and hurries them into the greatest irregularities of life.

I have been informed by some young people, that they owed their regular conduct, and love of study, entirely to the Libraries we here enjoy. They there spent those critical hours, which are given to dissipation and pleasure; and they never left them without a fresh ardour for study.

It would only be proper, that the Librarians should pay some attention to the not lending indistinctly all sorts of books. Prudence requires great circumspection in this article; and the regulations you, my Lord, make with regard to this point, do much honour to your zeal and discernment.

The SCIENCES have never made greater progress, than since the æra of PUBLIC LIBRARIES. Formerly there were seen only here and there a few men of learning, scattered over the whole face of the globe; all others were in a state of absolute ignorance: and now we find every where persons of great knowledge, who talk on every subject in a very interesting manner: so that the Sciences, like rain driven by impetuous winds, then watered only some particular Countries; whereas

now, like an universal dew, they drop on every side.

Nevertheless, in spite of all the advantages to be reaped from public Libraries, we have seen the number of the learned diminish, and that of smatterers increase. I am only afraid, that by too great a desire to sharpen the human mind, and to analyse too far the sciences, we shall reduce them to nothing, and fall back again into the ignorance of the ages that followed that of *Augustus*.

The SCIENCES, like our understanding, have their bounds, since God alone is infinite; and supposing even they were immense, they could only be relatively so to him, who is their plenitude and their source.

It is there, my Lord, you view them; and it is from thence they must be seen to spring up, in order to form a just idea of them. Man, of himself, is not sufficiently great to bestow on the Sciences that nobleness and sublimity, which they are known to possess. They exist moreover independent of him, and so far from being their Creator, all he can do, when he studies them, is to apply them properly; just like a workman, who, when he casts the metal for a magnificent piece of work, does not form the matter he makes use of.

There is neither colour nor form, which has not been given to the Sciences, because, as they are docile to receive the impressions of our mind, they are modified according to our lights; that is to say, in some they are sublime,

lime, in others brilliant. They are a piece of wax, which you may form into any shape, provided you have the talent of handling it properly.

The SCIENCES are like the Planets, which have each their particular sphere; and like that, which is nearest the sun, THEOLOGY is, as I may say, the nearest to God. It is the misfortune of our age, that we have endeavoured to confound these different spheres, without reflecting, that one has characters and properties, which another has not. People have imagined that THEOLOGY was to be treated like the MATHEMATICS; whereas the incomprehensibilities of a Being, as immense as he is infinite, are not susceptible of clear and evident demonstrations.

If the SCIENCES, as you, my Lord, justly observe, be not governed by a skilful hand, paradoxes and sophisms are the consequences; and from thence come so many bad works to be found in our Libraries; in the same manner as reptiles and insects are found in the most superb gardens. In the moral, as well as in the physical world, darkness is ever in the neighbourhood of light, and poisons grow near the best specifics.

There is no SCIENCE, in which man has more frequently erred, than in THEOLOGY: nor is this surprising, since it is impossible not to roll down from one abyss to another, when a man is rash enough to attempt founding a Being, so incomprehensible as God. All the

Sciences have their mysteries, and their obscurities; but there is no hazard in attempting to search them to the bottom, and to clear them up; whereas, in THEOLOGY, we hear FAITH saying to every one: "Stop here, and go no farther." She is the Sentinel, placed by the Almighty himself, to try our fidelity, and which allows us only, as I may say, to enter the Porch of the ETERNAL BEING. If we be rash enough to break through, we incur the guilt of high treason against the Divinity. It is only at death that we shall find the palace gates of heaven open; and, provided our lives have been truly Christian, we shall then enter without let or hinderance.

The *Heretic*, as well as the *Unbeliever*, were for forcing the guard I have mentioned, during this life; and, to punish their rashness, the most frightful darkness has seized their souls, and they have ever since been walking on precipices. This appears after a striking manner in their writings. It is seen in every page that they have lost the track of truth, and that their pretended arguments are only so many mazes, where a man loses himself at every step.

Every *Sophist*, both ancient and modern, have pretended that they had truth on their side: but as truth is only one, they have mutilated it in a frightful manner, and had no more than its shadow, when they thought they possessed its reality.

No

No forms are so violent, as the errors of the human mind, when it knows no longer any bounds. They are no more than frightful clouds, with flashes of lightning here and there issuing out of them, which the ignorant take for a bright and pure light, but which end only in dazzling the eyes, and sometimes bring on a total blindness.

What a number of books have been written by no other light, than that of these deceitful fires, and which some are bold enough to offer us as masterpieces! Every man, who has a publication in hand, ought never to lose sight of this truth, viz. that he is writing under the eyes of an incomprehensible Being, ever present, and ever acting; of a Being, whom we cannot mention, but with that circumspection, which the worship he himself has instituted, demands of us. But we act like our first Father; we imagine, that by stretching out our hand to the forbidden tree, we shall become like unto the ETERNAL BEING himself: and we are so stupidly proud, as to think we shall acquire infinite glory, by disowning the authority of God himself. Ah! Why should a man be reckoned among the wise, for daring to leap over a precipice! Why should a man pass for a Philosopher, and a writer of the first rank, for undertaking to fathom the abysses of the divine Essence.

These wrong methods of reasoning have produced all the bad books, which occasion our sighs; and the madness of their authors

thors is the greater, as the passions themselves have taken up the pen to perpetuate vices and errors; as if it were not enough, that man should be corrupted in himself, but it were necessary also, that he should communicate his corruption to others.

I confess, my Lord, these reflections lay hold on me, in spite of myself, when I enter any immense Library. "Here, say I to myself, is an assemblage of some wise men, and of many fools, whose ravings are here preserved, as the most delicious and most sublime things."

But, what afterwards consoles me is, that the more errors there have been in the world, the more has Truth been triumphant. She comes out from the midst of contradictions with the greatest splendour; and if all men do not perceive her, it is either because their dispositions are evil, or that God strikes them with blindness in punishment of their temerity.

Moreover, the case is alike between the minds of men and trees, some of which continue wild, and others are engrafted. The former therefore produce only bitter fruits, while the latter afford us whatever is most delicious to the taste, and pleasing to the sight. The minds of men are engrafted on sound Philosophy; I say *sound Philosophy*, because that must not be confounded with false Science, which decks itself out with the name of PHILOSOPHY.

These

These reflections have most certainly not escaped you: but when you vouchsafed to ask my advice concerning the utility of LIBRARIES, and the quality of the books, which either disfigure or ornament them, you only wanted to know, if my opinion were conformable to your own.

There is nothing in the world, which does not present itself under two different aspects. Abuses are always near the best of things; wisdom consists in keeping, not what is without any inconvenience (for inconvenience is every where found) but what contains the least. Now LIBRARIES are of an infinite resource, and a man must be totally devoted to ignorance, not to know the advantages of them, and not to speak loudly in their favour.

A LIBRARY is a Dispensary, where I see the most dreadful poisons among the most excellent drugs. The tares are every where here below intermixt with the good corn: happy he, who can distinguish the good from the bad! The same work often contains the greatest truths and the greatest errors; and therefore it were to be wished, that some capable hands would dissect those books, and cast away whatever is dangerous in them.

Your scheme, my Lord, would be excellent, could it be executed. I speak of those complete works in your language, and which it would be proper to translate to make them interesting, and draw them from their obscurity, especially as the POLISH nation has all
along

along had men of genius and great eloquence. This is a piece of labour, which a private person cannot undertake, but which the Republic might impose on some Religious Communities. There are thousands of old worm-eaten books, that seem to be now devoted to dust and oblivion, the best part of which might be extracted, were the thoughts to be preserved, giving them, at the same time, a new turn of expression. We have a number of *Italian* Writers in this predicament, and which, from being old, are known only to a few men of erudition, and even these have sometimes read no more than their title-pages.

FOLIOS must often be reduced to *Twelves*, because, as I have already said, a most tiresome diffusive style fell to the share of our Fathers; and then such persons ought never to be employed, who have nothing more than style, but such as have both knowledge and taste.

Never was there more reading than in the present age, nor ever, perhaps, did people read to less purpose. They content themselves with only a superficial knowledge of books, that they may be entitled to talk on every subject, and very often to have the melancholy satisfaction of raising disputes. This double abuse is the cause of books becoming a prey to many hasty readers, who make no other advantage of their reading, than to learn superfluities, or to give a wrong bias to their mind: for by being fond of
dis-

disputes a person often ends in believing every thing problematical, or he obstinately persists in some false opinion.

It would be proper that people made choice of such books only, as were relative to their profession, contributed to their happiness, and were agreeable to the taste they naturally ought to have for order and truth: but they read indiscriminately whatever falls into their hands, as if there were, in life, a multitude of days and years, which they might sacrifice, at liberty, to folly and curiosity. They little think, while reading, that what they read, will take root in their minds and hearts: so that, after reading for fifteen or twenty years together, if they enter seriously into themselves, they will find their mind no longer the same it was before, but an aggregate of all the works they have run through. Hence that general confusion of ideas, which we find in the same man; and those inconclusive and opposite ways of reasoning, which make him change with every wind.

READING is the food, which forms the juices of our mind (if I may be allowed to express myself in that manner,) just as our corporeal aliments form the Chyle, which contributes to our preservation. The soul requires food as well as the body, though in a quite different manner: and when it is not nourished with Reading, it goes to seek subsistence in business and conversation. Languid souls

are generally such as feed on mere nothings: whereas health and vigour are remarkable in those, who are fond of good Reading.

To a soul that knows its own wants, and is desirous of having its fill, GOOD LIBRARIES are a delicious table, where it tastes and relishes the genius of famous writers, and is penetrated with them. There are some works, which, when a man, who has a taste for the sublimer sciences, has read, detach him from all that is terrene.

THE BELLES-LETTRES to the understanding are no more than a delicate morsel; but the sublimer Sciences are meats, substantial and relishing: and in order to satisfy both the soul and understanding at the same time, a person does very well, when in his power, to read both books of amusement, and such as are profound. A writer, who is barely profound, is not pleasing: and a writer, who is merely pleasing, is no more than superficial. We must join the agreeable to the essential, according to the advice of the Apostle.*

There is nothing more disagreeable, than to spend one's life in Reading to no purpose. No one reads as he ought to do, but when he applies himself to such Reading, as satisfies the faculties of his soul, and keeps them in the regularity and order, that God has prescribed.

I could wish that young people were taught to read with attention and advantage. They commonly finish their studies without reaping

* Quæcunque amabilia, quæcunque bonæ famæ, hæc cogitate.
Phil. iv. 8.

any profit from what they read, because the only thing aimed at, is to exercise their memory; so that they imagine they have read as they ought, when they retain any remarkable passage that has struck them.

The operation of the soul, which collects the thoughts of others, in order to digest them, and make them pass into its own substance, (if worth the trouble) is absolutely unknown to the greater part of youth. They know not, that a good book is made to be relished, and to feed both the mind, and the heart: thus their life is spent in reading, without the least improvement.

The proper education of youth is a great and rare talent; and it is a very useful science to be able to read with profit: but so as to continue still ones'self, and not to become as many individuals, as are the Authors we have studied. For a man, in that case, would be a whimsical farrago of all the sentiments and ideas, which he has picked up here and there.

READING, to be useful, must be subordinate to our understanding, so that it may judge of what we read, by comparing it with the lights of Reason and Religion, the two pillars, on which every judgment we form, must rest.

During your stay at *Paris* (a country not deficient in Authors) you may, my Lord, find some famous Writer, to give us a good work on reading well. Such a publication would be of great use, were it executed in the manner I

conceive it; and could it be made a sure Compass for all those who desire to study to advantage: but then it must contain views, general principles, and rules of easy application: for in every undertaking, all efforts of mind must be avoided, in order to insure success.

All Reading, which draws our mind beyond its sphere, to throw us into vortexes where it is lost, is dangerous. After Reading, we ought always to interrogate ourselves, whether our ideas and sentiments have gained or lost: for we have, within us, a secret Monitor, and a Reason, which gives us a faithful account of whatever passes there, when, discarding prejudices and passions, we, in earnest, consult ourselves.

Every book, which serves not to fix our ideas, as well as to regulate our desires, is, at least, an useless, if not a dangerous book; for we ought to know how to improve even from our amusements.

Our soul, though spiritual, is like a river constantly flowing, and carrying with it not only foam and sand; but sometimes also a few grains of gold.

You will, no doubt, be surprised at the length of a letter like this, which contains so little matter, and so many words: but your goodness authorizes me to be guilty of such excesses.

You reproach me in your last, my Lord, with never writing to you any letters long enough; and now I have dared to shew you,
that,

that, in order to become obedient, I am become troublesome.

But my comfort is, that you will not read this letter in your magnificent LIBRARY: It is in every respect unworthy to enter there. The contrast between it and the excellent things to be found in that Library, would be too shocking.

I never wrote any thing, that deserved admittance into the Temple of *Fame*; but I have written several letters, which might be admitted into the Temple of *Friendship*.

Vouchsafe to consider this letter in that light, if a person may be allowed to call himself your *Friend*, at a time when he is, with as much veneration as I am at present, my Lord, your very humble, &c.

Convent of the H. Apostles, March 2, 1757.

P.S. Were you greedy of eulogiums and homages, I would exhort you to come and see *Rome* once more, when you leave *Paris*: it is not indeed your direct road to return to *Poland*; but absent or present you are always in your own country. 'Tis the privilege of the learned to be every where. Learning gives them a sort of immensity, which places them in a thousand different spots at the same time.

You have moreover at *Cracovia* the counterpart of yourself, for knowledge and talents, in the person of the Bishop, your illustrious brother, who shares with you the honour of founding a public LIBRARY in the midst of your fellow-citizens. When you meet, I desire, my Lord,

Lord, you would recommend to him all my brethren in *Poland*, that he may honour them in a particular manner with his protection, and above all the Rev. Father BLEDOWSKI.

L E T T E R CXLI.

To the Abbè FRUGONI.

IT is from the Library of his Eminence Cardinal PASSIONEI, that I send you these reflections written in a great hurry, as you will easily perceive. If you find any thing in them to your purpose, 'tis so much the better for you; if you find nothing, 'tis so much the worse for me.

It will not be the first time that I have written what was only fit to be scratched out. I will even own to you, that I often scratch out what I have been writing, and this has disgusted me from composing any work, joined to the fear of encreasing the multitude of the writers of the age, already a thousand times too numerous.

That might be allowed in the ages, when nobody wrote; for it is fit to take them all collectively, in order to excuse one by the other, and to find a compensation of shades and lights, vices and virtues.

I am always extremely eager to go to that rich and magnificent Library, with which
you

you are perfectly acquainted, although, when I come thither, I find myself so little, that I am quite ashamed. The number of excellent Authors, with which I see myself surrounded, seem to reproach me with my incapacity. Luckily no body hears them but myself, otherwise the humiliation would be too great.

This LIBRARY increases every day by the care the Cardinal takes to augment it. It is his delight and his treasure, and to endeavour to deprive him of it, would be to annihilate him. It is a noble passion to be fond of good books, especially when we fix their contents in our memory and in our heart.

FOREIGNERS from all countries contribute, no less than books, towards increasing the knowledge of Cardinal PASSIONEI. Every person of a certain rank, who comes to *Rome*, is impatient to visit him, and to impart to him what knowledge he may have. We have seen even some *French* Ladies, famous for their writings and their wit, procure themselves the advantage of being in his company, and of receiving from him the civilities, which were their due.

For my part, I keep snug in a little corner, content with admiring: 'tis the only part a private Friar can with propriety act.

It would not be the same with you, were you to come hither. The day the Cardinal received you, for whom he has so particular an esteem, would be a holy-day to him, as it is one for me, to assure you of the inviolable and
respectful

respectful attachment, with which I have the honour to be, &c.

June 26th, 1758.

REFLECTIONS on STYLE,

Sent with the preceding Letter.

STYLE being the manner of expressing our thoughts, and giving them a colouring, particular pains ought to be taken to render it analogous to the different species of writing. One composition demands the temperate style: another the sublime.

Each writer has a STYLE of his own; and whatever address he may have in varying it, the *Connoisseurs* are never deceived.

As the Creator made not any two things alike, he has diversified our opinions, our ideas, and the manner of expressing them, as much as our faces. It was his will, that every mind should bear its own particular stamp; and this wonderful difference, which characterizes each individual, proves the infinite fecundity of a Being, to whom nothing is a trouble, and who does whatever he pleases.

We can compare Authors to nothing more aptly, than to Sculptors and Painters. The pen of a writer is the chisel of statuaries, and the pencil of those who apply to painting and drawing. Thus each Book, each Discourse,

course, each Letter is a Picture and a work in *relievo*. If the style be salient or bounding, it may be compared to a piece of sculpture: if, on the other hand, it have colouring, it may be called a lively piece of Painting.

According to these comparisons, a Library is a *Gallery*, where all the books are so many Pictures. Some appear to be the emblem of the heart, others give a body to the intellect; these render the soul palpable, though impalpable in itself; others embellish the imagination with the most lively strokes.

Every solid Writer guards against a dazzling style. No other than a simple style is required, when the subject is scientific, unless there be a design to mislead the Readers: but then an Author becomes a Quack, instead of a man of learning.

STYLE is a sort of Magic, too often successfully used to get paradoxes received for truths, and sophisms for excellent reasoning. By these stratagems have the greatest part of Unbelievers and Heretics subtilly instilled their poison. Their works were found to be so well written, that the matter was forgotten in favour of the words, and a period exquisitely turned procured them a number of admirers.

There are some works which demand a masculine style; such are public *Harangues*, and the Pleadings of Lawyers; others a style that has unction; such are Prayers and books of Piety.

History being a piece of painting, where there must be lights, shades, and often great strokes, it is to be written with strength and truth, while different points of view are introduced, sometimes brighter, sometimes darker: flowers strewn with discretion, virtues exhibited in an amiable light, and vices in their utmost deformity.

I say nothing here of *Romances*, the best of which are worth nothing at all, because, like the greatest part of our theatrical pieces, they are nearly all of them either unnatural, or the unravelment of the plot is generally the same in all. Moreover, it is morally impossible for an Author, who gives into falsehood to persuade of the truth, not to act a double part, and consequently he must depart from nature.

The *STYLE* of *Academical* performances ought to be brilliant, because they belong entirely to the department of Wit and Genius. There must be found in them meteors that dazzle, cascades that surprise, and those lights managed with address, that exhibit some charming spectacle. The words must be so well enchased, as to bestow a mutual embellishment, just as the flowers, which compose a nosegay, assist each other, so as to form an agreeable whole, and worthy to satisfy the sight. But too great efforts of genius are used in order to become interesting, and we have nothing offered us but paintings which are unnatural, and which smell too much of toil.

As

As to the *STYLE* of *Sermons*, every rule is violated, if it be not pathetic, nervous, and sublime. St. CHRYSOSTOME has shewn us the way we are to go; he, who ever in God, fed on the sacred scriptures, and filled with the knowledge of the human heart, speaks, thunders, terrifies, and leaves sinners no reply to make, but cries and remorse.

If no more be done in preaching, but barely to instruct, we have only prepared the minds of our hearers: if we only move them, what we have said leaves no more than a passing impression; but if we have poured forth unction, as well as diffused light, we have fulfilled the function of a preacher.

Panegyrics, as well as *Funeral Orations*, are to participate of the Pulpit and the Academies: but in order to insure success, wit ought never to appear in them, unless to give a different shade to the phrases, and to serve as colouring to genius.

These works ought to be the creature of Genius, in order that they may be at the same time, simple and sublime; historical and polemic; instructive and moving. Morality ought to be the soul of them; but then it must appear to come in of itself, and take its place, so that neither effort nor affectation may be discovered on the part of the Orator.

I have read very few funeral Eulogiums, that were worth any thing: because, in the very exordium, the Orator was for calling in

wit to his assistance; and to go in quest of it, is enough to hinder it from presenting itself.

Man might often find at the end of his pen, what he goes a great way to seek after: and then, instead of having his own thoughts about him, he sees himself surrounded with the productions of others, that have either a languid or forced air, like those southern plants, which people attempt to introduce into the northern countries.

The EPISTOLARY STYLE is a style by itself; and as it is subject to scarce any other rules, but those which each person prescribes to himself according to his genius, his taste, his caprice, his humour, it has positively nothing determinate. It is commonly more natural in women, because, as they have seen and read less than the generality of men, they are under a necessity of drawing only from themselves what they write.

Moreover, the Epistolary style varies according to the rank we occupy in life, and according to the persons with whom we correspond. Thus, my dear Abbè, when I write to you, I assume the style of conversation. It was that of *Cicero's*, when he wrote to his friends:—But he is a model, from which I am very remote.

Though we have profound and solid letters on interesting subjects, the *Epistolary style* demands that we should never dwell heavily on the matter we are speaking of. As it is to resemble

resemble conversation, it must consequently be simple and easy.

LETTERS written in a florid style, are generally speaking, studied, and therefore are not of the best sort. The pen, in all letters written from true friendship, commonly runs on without constraint. If a flower be met with in the way, it is gathered; but no one stops to look out for it.

OUR HOLY FATHER * has the talent of writing letters with more precision, than we commonly use in our language. I have seen some of them, in which there seemed to be nothing but thoughts, without any words. 'Tis the effect of an imagination as lively, as it is cheerful, and which expresses itself only in fallies.

We have general rules on all the different styles: but one certain principle is, that every man has his own, and that it is very often proper he should keep to it. Nature, which is often suffocated under a load of precepts, is replaced by art; and now-a-days we scarce meet with any but factitious geniuses. There would be far less *monotony* or sameness in writings, did not people subject themselves, in too servile a manner, to what they have learned in the Colleges. The yoke of rules is shaken off by some happy efforts, and this almost ever falls to the lot of persons of genius. Every man, whose compositions are too me-

* Benedict XIV.

thodical,

thodical, generally gives us only cold performances: a sparkling, crackling genius becomes extinct when fettered.

I see no reason why all sermons should be confined to the same form. The eloquence of the pulpit would take a bolder flight, were it to trace out for itself the plan that was fit for it. I do not believe, if I had been a preacher, that I should have confined myself to divisions and subdivisions: we see no such restraint in the Fathers, who were men of the greatest eloquence.

When the mind and the heart are full of their subject, they know how to instruct and move, without a *first* and *second* part.

Every discourse, no doubt, stands in need of a natural Geometry, that it may have some order in it, and not be an uniform whole, offensive to the hearers: but a sound judgment suffices for that; and then a man may flatter himself, that he will not run into a mistake in this point. We have all of us an excellent Logic in our own reason: nothing more is required than to make use of it.

I mean not that no rules are to be given on Eloquence, and the method of composing Discourses; but it is dangerous to make them of such importance, as never to be able to depart from them.

The greatest Painters made rules for themselves, and a man ought to become a model himself, instead of for ever being a Copyist.

LET-

LETTER CXLII.

To the same.

DO not imagine that I have studied the Sciences to the bottom. Alas! I have only just skimmed them over. Either the narrow bounds of my genius, or the duties of my state of life rendered it impossible for me to give myself up to the pleasure I should have found in being able to cultivate them. A Gothic Philosophy, you know very well, was my study; and if, at intervals, I was desirous to become acquainted with DESCARTES or NEWTON, I could only just get a sight of them, and was even sometimes obliged to retrench from my sleep to enjoy that satisfaction.

I have preached a few sermons, but they were always made in a hurry, and I never made them my occupation. THEOLOGY afterwards came and laid hold of me, and I must confess that I was charmed with her, as having been always fond of whatever calls us back directly to God.

As to this Science, so worthy of our researches and application (when disengaged from the opinions and inutilities, with which the barbarism of the schools had overloaded it) I study it as much as I can, as I find it the most satisfactory, the most sublime, and the most worthy of my attention.

It was moreover the high esteem I had conceived for it, that engaged me to compose, or
cast

cast over again, some Treatises on that Science. All this, joined to the place of a Consultor of the Holy Office, which has been bestowed upon me, would not allow me any thing more, than to make a few excursions into foreign Literature, with which I am sufficiently acquainted to be able to talk of it.

Here is the whole of my merit. You see how inconsiderable it is, and that I must have a large share of pride, were I ridiculous enough to be vain of it.

It is true, I have an extraordinary love for labour; and if that can make up for want of science and genius, in that respect I am worth something. Every one here makes his own furrow as well as he can.

I could, with pleasure, have studied the Mathematics, of which I have only a slight idea, having gotten some imperfect tincture of them by stealth.

After all, this is more than is required for salvation. Heaven is not promised either to the Naturalist or the Mathematician, but to such only as love God and their Neighbour, and fulfil what the Gospel and the Church command us to observe.

I have had no opportunity of travelling: with the desire I had of seeing foreign countries, I should have learned something; especially as you know that I naturally burn after learning, and that I take a pleasure in conversation. The company of the learned is the best book that can be opened. Whenever I
have

have had the happiness to meet with such, I got all I could out of them, so as even sometimes to be tiresome.

I will nevertheless own, that this loss has been made up to me by an intercourse with my own Country-men, as *Italy* has all along had men famous in every line. It is a happiness to be born in a country, where learning descends by succession, and to find there every resource necessary for gaining all the instructions relative to the object of our studies. The foreign nations, and above all the *French*, by importing to us their books, customs, and manners, have enabled us to set a just value on them; and *ROME* is truly at this day the centre of all Knowledge, as well as of Truth and Unity.

What we have to regret is, that the present age is not more docile to the voice of the Church, and that the great lights God has given to the present generation, only serve, in part, to form a league against heaven; as if mankind could lay siege to the ETERNAL BEING, in whose sight they are all together, no more than an atom and a nothing.

But this was to happen in order to give a greater lustre to Religion, to exercise the faith of the righteous, and to shew us, that the finest wits are capable of the greatest errors, when they permit their thoughts to wander in a *vacuum*, and have nothing to rest upon.

Now it is God alone, as you justly remark, on whom man is to rest, since he is the centre

where every thing reunites; that is to say, the principle from which every thing begins, and to which every thing must return.

Man imagines himself the greater, in proportion as he seeks to withdraw from GOD, as if GOD were not the source of all that is great; and as if it were a weakness in man to humble himself under the Majesty of the ALMIGHTY BEING, in whom we *move, breathe, and exist*.*

St. AUGUSTINE, who strayed so long in the vortex of heterodox and even impious opinions, thought himself of no value, till he had returned to the Supreme Truth. He learned from the agitation of his mind and heart, that it was necessary he should place himself on the holy mount, to be able to appreciate things properly, and to guard against all surprise and seduction.

The mind of man, ever restless, has no other than vague ideas and undetermined thoughts, if there be no authority to fix them. It is necessary, from the moment he comes into the world, that he should be a child docile to the truths of Religion, if he aim at happiness, and wish to spare himself the trouble of future researches, which will only lead him on to doubt of every thing, or to deny what is most certain and best proved.

How happens it that men are not disgusted with Infidelity, after remarking, that all those who have refused to believe divine truths, have given us nothing, but chimerical systems,

* Acts xvii. 28.

and

and finished their career without being able to bring the least demonstration against Christianity, or acquire any other reputation, but that of being Sophists?

Who would not have imagined, but that *Collins* and *Bayle*, by striking out new roads, and giving themselves out for men inspired, who came to enlighten the Universe, and remove its prejudices, would have passed for Gods after their death, and have had altars erected to them? Nevertheless, nobody now remembers them, but either to deplore their errors, or laugh at their absurdities; nor is there a man this day, however little Religion he may have, who would wish to be a *Spinosa*.

Such is the force of Truth! It may be obscured for some time, but it cannot be stifled. It rises again, when it is thought to be totally extinguished, just as a fire, which was thought dead under the embers, throws out a vivid and rapid flame, when least expected.

We own that there are obscurities in the Catholic doctrine, since, according to St. Paul, *Faith is the Certitude of things not seen*:* but must we leave a country, where there are a few clouds, to go to a place, where there is nothing but darkness and horror? We find something to rest on, when we follow the Christian Religion; but whoever departs from it, scampers along at random among ruins and precipices.

* Argumentum non apparentium. *Heb. xi. 1.*

This is what I lately said to an Englishman, a man worthy of his country for his great knowledge and elevation of soul; but one who was carried away by the torrent of Infidelity, which I compare to our Mount *Vesuvius* at the time of its eruptions.

“ Whither, said I, will you lead us, when
“ you have stripped us of all the truths
“ presented by the Christian Religion; those
“ sublime truths, which give us the highest
“ idea of God: comfortable truths, which
“ shew him in the midst of us, to succour
“ and save us: truths ever attacked, and
“ ever victorious?

“ Whoever is not so happy as to believe
“ them, descends to the class of brutes, and
“ has nothing to look for hereafter, but a vile
“ annihilation. It was worth while indeed
“ to make so many researches, and to use
“ such efforts of mind, in order to come to
“ such a conclusion! But here it is, where all
“ the books written against Religion end.
“ Hither it is you want to lead men by your
“ philosophical principles! Who would ever
“ have thought it had been necessary, in or-
“ der to become Philosophers, to make us
“ live like the brutes, and to persuade us that
“ our end is to be the same with theirs!

“ Then will the wit of the age terminate in
“ making a menagery of the Universe, of
“ which the *Lion*, as being the strongest ani-
“ mal, and the *Elephant*, as being the largest,
“ will

“ will be the Masters and Sovereigns. A
“ noble piece of work indeed! Yes, my Lord,
“ according to your principles, you must de-
“ termine to consider the *Leopard* or the *Rhi-*
“ *noceros* as your King. But you build up
“ systems: and when the consequences of
“ them are mentioned, you are for eluding
“ the difficulty.

“ In the CHRISTIAN RELIGION every thing
“ is connected, every thing is combined. If we
“ lay down principles, we are not afraid of
“ the consequences. You will tell me that it
“ is a very rigorous Religion for men. This
“ is a proof that they did not make it: the
“ practices of it had been more easy, had it
“ been of their invention. We should not
“ have found the renouncing of ourselves the
“ basis of that Religion: at least unlawful de-
“ sires would have been allowed us.”

It was with the *Englishman*, as with *Felix*, of
whom St. LUKE speaks; *he was terrified*,* but
still unhappily continues an Unbeliever.

This however hinders me not from sincerely
loving him; and it is because I love him, that
I could wish to see him think a-right. And in-
deed he himself does me the justice to declare,
that I hate no man for his sentiments, and
that the most obstinate Unbelievers, though I
detest their maxims, are always sure to find in
my heart all that charity, which we owe to
our brethren.

* Acts xxiv. 25.

I do not know how this letter has been hatched : I myself am surpris'd at its length, and am yet sorry to finish it ; because I would always be talking with you, whose very humble and obedient servant I am, equally from sentiment and reason, &c.

L E T T E R CXLIII.

To the Rev. Father VALENTINE, of the CHRISTIAN DOCTRINE.

I AM sorry, Rev. Father, that I could not see you yesterday in the evening, as I wished to do ; but some unexpected business came in my way, from which I could not steal a single minute, the nature of it was so pressing.

The person you saw, gave you a proper answer, and it surprises me that you should wonder at it. You do not yet perfectly understand our *Italian* politics, and I confess that I know little more of them, than you do. Politics are not the science of Divines ; they are acquainted with no other subtilties, than those of the school. You will do me a real pleasure, by coming to take a dish of chocolate with me to-morrow morning, at eight o'clock : I have contriv'd matters so, that I can then spend a whole hour with you. I will place a Sentinel at my door to keep off troublesome visitors ; for a man need only to be in office to be
plagued

plagued too much with them. This serves indeed to exercise our patience, and to give us an opportunity of practising acts of charity; but it will not do for business.

Pray bring with you Father *Castan's* last letter, I should be glad to get another peep at it. You know the sentiments I have vowed to you and to your Congregation for life.

Your affectionate servant,

CARD. GANGANELLI.

P. S. The person who delivers this, will bring me the *French Mercury*, which I asked you for, and the small writing with which I intrusted you. Write not to the Bishop of *Orleans* till you have spoken to me.

Rome, August 13th, 1768.

L E T T E R CXLIV.

To the Abbè ISIDORE BIANCHI, now Secretary to the Embassy from the Court of Naples to that of Lisbon.

AT last the two works you promised me are come safe to hand, according to your wishes; and I return you a thousand thanks for procuring me such agreeable reading.

As to the first, I had already seen your learned remarks on the monument of *Albaccina*, which our dear Doctor, the Abbè *Lami*, published

published in his *Literary News* of the year 1763. You seem to me to reason on Antiquity, as we reason on the Mathematics; that is, by demonstration: and that you have determined, in the most triumphant manner, the ancient territory of *Tusco*.

It appears that *Signor Michel Vannozzi*, was pleased to attack your Dissertation from no other motive than that of jealousy.

His indecent Criticism has procured you an opportunity of shewing the public, how Gentlemen ought to dispute. In your apology you made use of civility and truth alone, whilst your adversary had recourse to nothing but abuse and evasion: a proof this, that with some writers, controversy is always joined with satire.

I have not as yet set about reading your excellent Dissertation on the monument very lately discovered at *Pompeio*. I harbour not the least doubt, but that you have terminated, in a victorious manner, the contestation arisen among the Antiquaries on that occasion. You have only to fear the Academicians of *Naples*, who are so jealous of what belongs to them, that every Foreigner incurs guilt, in their eyes, if he offer to write on the Antiquities of *Pompeio* and *Hercolano*.—You know how they lately treated our dear and illustrious Abbè WINCLEMAN.

I engage you not to interrupt your labours, and I beseech you to be convinced, that I
shall

shall embrace every opportunity to assure you of the perfect esteem with which I am your devoted servant,

GANGANELLI.

*Rome, Convent of the H. Apostles, Sept. 14th,
1768.*

L E T T E R CXLV.

To the Rev. Father CORSI.

REV. FATHER,

YOU can do nothing better, than to write a Treatise on MORAL DIVINITY, to be joined with the other Theological Tracts you have already published. PHILOSOPHY explains MORALS, only after a very succinct manner: nevertheless, in every state of life, a perfect knowledge of what is to regulate our manners, and serve as a compass to steer by, in the midst of the revolutions and shelves of this life, is absolutely necessary. The DOCTRINE OF MANNERS, as being the basis of Probity and Christianity, is of constant use; whereas the other sciences are of service only in certain circumstances.

But the Doctrine of Manners, either as to *Theory* or *Practice*, is to be sought for neither among the ancient nor modern Philosophers. The great book, in which we find its excellency and precepts, is the bosom of God himself. Our obligations derive from his divine
I will;

will; and since he has established the most wonderful order in every part of the Universe, (from whence results the finest harmony) he has placed such a connexion between our mind, our heart, our soul, and our senses, that whatever is in us, ought to concur to make us on good terms with ourselves and our neighbour.

The DOCTRINE OF MANNERS is not sufficiently insisted on: a Science, whose ramifications are so extensive and so numerous, that Empires, Courts, Cities, Societies, and private Families are supported by its happy influence alone, and its efficacy in shewing us, after the clearest and most precise manner, our duty to God, to ourselves, and to others.

The wonder is, that among so many obligations recommended to us by the DOCTRINE OF MANNERS (and to which we are subject, as well by our nature, as our dependance) Charity alone, which really subsists no where but in the true Religion, makes us good Parents, good Friends, good Citizens, good Subjects. It includes, under the most modest exterior, all that can be wished for, in whatever rank of life Providence has placed us. The virtues of the Heathens wanted that divine sap, which produces fruits worthy of Eternity. The wisdom of our ancient Philosophers had not in it that heavenly principle, which gives Christian souls the inestimable advantage of meriting an eternal happiness.

This

This you cannot inculcate too strongly in your Treatise on Morality, in order to go up to the source of all true virtues, and not confound with it, what is only a representation of them. It is good to assist our Neighbour from a natural motive of humanity; but it is not good, not to refer this action to God. Here we may apply what is said by CHRIST: *These things you ought to have done, and not to leave the others undone,** and repeat that well-known axiom of our schools: *Whatever is good arises from the totality of the cause that produces it; what is bad, from any defect therein.†*

The great precepts of Morality are the same in all nations, because they are imprinted on our hearts. The same hand, which traced the image of its almighty power with characters of fire in the heavens, has engraved in our hearts our principal duties. The heart is a table of the *Decalogue*, which nothing can break to pieces; but which our passions would efface, did not the cry of our conscience reproach us, whenever we swerve from our duty.

The MORALITY of the GOSPEL is peculiarly adapted to man, because it teaches him to be sensible of his weakness, and to know his grandeur. It unites Earth and Heaven, from whence we came, both as a

* Hæc oportuit facere, & illa non omittere. *Matt. xxiii. 23.*

† Bonum ex integrâ causâ, malum ex quocunque defectu.

portion of slime, and as an image of the Deity, to present to us a living picture of our duties and our destination. The Morality of the Heathens produces nothing but pride, and that of the Christians the most perfect humility. I expect to see all this clearly explained at large in your work. St. THOMAS treats on the DOCTRINE OF MANNERS, so as to excite the greatest admiration. You will, no doubt, read him on that article. This is all I can say to you, except joining thereto the esteem and friendship, with which I am, &c.

Rome, Jan. 22d, 1747.

LETTER CXLVI.

To Mr. MURATORI.

I HAVE spoken to the Holy Father* of the contradictions you meet with; and his answer to me was in these words: “The more he suffers for righteousness sake, the dearer he will be to God, and to all men, who are animated with his true spirit.” He himself will address a Brief to you, which will assure you, and prove to your enemies, that he has absolutely found nothing reprehensible in your work, either with respect to Doctrine or Morals; and that, whatever could cast any shade on them, related only to some

* Benedict XIV.

privileges

privileges of the Holy See. He will even write to Cardinal QUERINI, who seemed to have taken a prejudice against you on the article of *Holy-days*, the number of which you were for having diminished. And I am persuaded his Eminence, notwithstanding the zeal which eats him up, will yield to that letter, and resume, with regard to you, the sentiments you deserve.

As to me, Sir, I shall for ever felicitate myself for having any way contributed towards doing you that justice you deserve, and putting a stop to the persecution raised against you, and which is the more dreadful, as there is no one, who defends our holy Religion with more dignity. The hatred of the superstitious is terrible to support. They cannot be gained over either by authority or reason, because they take, for irrefragable Dogmas of Faith, every idea that enters their brain. Reckon always on me, as much as on yourself; and be well persuaded that my name will never be placed more honourably, than at the bottom of this letter, which assures you of the full extent of my devotion and respect for you.

Rome, Aug. 27, 1748.

L E T-

L E T T E R CXLVII.

To the same.

THE present of your last performance was enriching me in the most brilliant and magnificent manner. I will place it, where it may be always in my sight, and read it with that application, which imprints things on the mind and the heart. It is astonishing that the Pulpit should be employed in declamations against your person and writings.

Your comfort must be this, that *they are rav-
ening wolves in the clothing of sheep... and that
they are known by their fruits.** I should en-
tertain myself longer with you, were I not
born to be continually deprived of whatever
can afford me pleasure. But if this letter be
of no great extent, nothing, I protest to you,
can be of greater than my respect for you: it
will terminate only with my soul itself, which
is to have no end.

Rome, Oct. 22, 1748.

L E T T E R CXLVIII.

*To the Rev. Father BAUDIER, Professor of
Theology in the great College of the CON-
VENTUAL MINORS, at TURIN, now Ex-pro-
vincial at CHAMBERY.*

BE persuaded that I have nothing more at
heart than what personally concerns you.

* Matt. vii. 15, 16.

As to the *Thesis*,* which you purpose to dedicate to me, I conjure you to think seriously on it. 1°. It is not proper that your Pupil should let my name appear at the head of his Theological Conclusions. 2°. I cannot serve you so effectually, when it will be known that I have particular reasons to interest myself in your behalf. 3°. I am absolutely unworthy of the honour you design to do me. After all, be convinced, that whatever part you act, whether you execute that project, or you renounce it, I shall be equally attached and devoted to you. I salute all our Reverend Fathers with great humility, and have the honour to be, &c.

Rome, July 2, 1749.

L E T T E R CXLIX.

To the Rev. Father CRUTTO, a Conventual-Minor at TURIN.

I AM really full of confusion, when I think of the *Thesis* they want to dedicate to me, and of the President and Defendant, who vouchsafe to do me that favour. But I declare to you, with all the sincerity of my soul, that such an honour deserved a quite different personage from me, who am the least worthy of esteem amongst all mankind.

* See the Dedication at the close of P. I. of this Volume.

I beg you will acquit me of what I owe to Father BAUDIER, and his worthy Pupil, as it is to you I am indebted for the Dedication in Question. I wish with my whole heart an occasion may offer itself, when I may convince them of my sentiments, and give them proofs, that I am at their service in every thing that depends on me. I never shall forget, that I stand indebted to you, for having been celebrated in a City so famous as yours is, and in a Convent, which may be called the flower of your Province. Lay some commands on me that I may do something by way of requital, for the honour you have done me, and believe me for ever, with all possible respect and gratitude, your, &c.

Rome, Sept. 27, 1749.

L E T T E R CL.

To the Rev. Father BAUDIER, Professor in the College of the CONVENTUAL-FRIAR-MINORS at TURIN.

WOULD to God my abilities allowed me to return you due thanks for the honour you did me in the magnificent dedication of your *Thesis*.

I will, as soon as possible, lay before the eyes of our Holy Father,* the *Thesis*, which so perfectly corresponds with your merit and

* Benedict XIV.

your

your talents, but of which I was unworthy. My intention is, not only to get him to read it, but also to prove to him how zealous our Order is, even beyond the bounds of the Ecclesiastical State, in defending the rights of the Holy See. It will give him a real satisfaction: he will leap for joy.

As to myself, I think I have given both you, and your generous Athlete, the most complete proof of my gratitude; since at the very moment of time, when you will be presiding over that *Thesis* at TURIN, in a circle of the most learned men, it will here receive the most solemn applause from the mouth of the Holy Father himself, the Oracle of the Universal Church. I beg you would let me know in what I can serve you or your worthy pupil; how I am to acknowledge his attention; and by what means I can prove to him, as also to yourself, the full extent of my gratitude and friendship. Perhaps some good fortune may procure me an occasion of seeing you here. Neither time nor business allow me to prolong this chat with you. Accept of all the sentiments with which I am, &c.

Rome, Sept. 30, 1749.

LETTER CLI.

To the Rev. Father CALDANI, a Franciscan-Fryar.

WOULD you believe that any one should have the *boldness* to dedicate a *Thesis* to me? The *boldness*, I say, for more than courage was requisite to offer such incense to me, who am the most pitiful mortal I know; and have really nothing in me that will justify those, who have either offered me that insult, or done me that honour.

What alone consoles me for this attempt, is that the *Thesis* is perfectly well expressed, and that the subject of it is the most interesting to us, and the most wonderful in the eyes of Religion: I mean the CHURCH.

What an extensive field, if viewed on the side of Faith! 'Tis the Domain of JESUS CHRIST himself, the Price of his blood, the Triumph of his sufferings, and of his mission. History has nothing to offer us so grand, as the formation of the CHURCH, and her victories over Tyrants, as well as over the Passions. Even the very spectacle of nature itself is no more than an object unworthy of our sight, when put on a parallel with that of this holy society, where lights and virtues eclipse the brightness of the stars. You have often wanted to engage me to compose a Theological Treatise on so fine a subject, so fruitful, so worthy

worthy of our researches and admiration: but frightened at the immensity of it, the pencil dropt from my hands, as often as I attempted to sketch out so grand, and magnificent a piece. When I reflect that it is God himself, his Word, his Spirit, who begot the CHURCH, to make of it a new heaven, more bright than the first; and that they have bestowed upon it all their glory, and all their purity, to be its torch during all ages and in all climates; I find my courage fail me, and that I exist only to give thanks and to adore. We shall never have a perfect knowledge of the CHURCH, till we are in the bosom of God, from whence it emanates, and whither it incessantly tends, as towards its sovereign happiness. The world is a veil here below, which conceals from us its brightness; and this veil must be torn, and disappear, to enable us to see that DIVINE CHURCH in all its beauty, and in its whole immensity. What a number of men, powerful in works and in words, between *Adam* and the last of the Elect, who are to close that mysterious ring, in which will be comprised all the heavenly spirits and all the Saints! This is truly the innumerable multitude mentioned in the *Revelation*, and which St. JOHN saw in a rapture, that cannot be expressed.

This CHURCH, immense as it is, subsists in the heart of every righteous person, by means

of that charity, which closely links him with all the inhabitants of earth and heaven; even, with men yet unborn, and who, by the effect of an infinite mercy, are one day to belong to JESUS CHRIST. For such is the union, which connects all the Elect, that those who are dead, as well as those who are alive, and even those, who have not as yet seen the light, form a whole together, which cannot be separated: and this proves, although we seldom reflect on it, that a person must have great strength and extent, when he holds by such powerful bands. Particles of gold, notwithstanding their close and durable adhesion, are not so compacted as the friends of God, since nothing can dissolve or separate them. I have often taken a pleasure in reading some old treatises on Divinity, notwithstanding their Gothic turn, and have found in them thoughts the most proper to give us a high idea of the CHURCH and of RELIGION. It seems to me, as if the matter were less enervated, when we attend less to the diction; and that the thoughts gain, whatever we lose with regard to words. It is this that makes the Fathers of the Church so sublime, when they speak to us on Morality and the Dogmas of Faith. Their language seems to have nothing human in it; nor is it any wonder, that what is *Eternal* should absorb what is transitory and momentary.

It would require the whole life of a man, and of a man of great piety and learning, to
write

write an excellent Treatise on the CHURCH. There are so many prodigies, so many mysteries, so many beauties to be found therein, that the soul has a difficulty in uniting them all, and forming out of them a whole worthy of the subject. Whatever dazzles man, loses all its lustre, when we come to speak of the ETERNAL WORD, and of his ineffable Operations, the sum total of which is the CHURCH: for it received its perfection and its dignity in the Crib and on the Cross. Its beginning was that of the Universe. The creative breath, which animated the first man, was the bud of the CHURCH, which, passing from ADAM into ABEL, and successively into the hearts of all the righteous to the end of time, could contract no stain in the contagion of ages, climes and nations.

The Vices which surround the CHURCH on every side, beset it, but never stain it. It floats above the iniquities, which fill this world; and the sinners in its bosom, serve only to render it more beautiful and more venerable.

The APOCALYPSE, or REVELATION is a mine of Gold or Diamonds to whoever has the key, and is disposed to labour on the article of the CHURCH: but this book is full of a sacred obscurity, which will not be dissipated to the end of time. The Apostles and the Fathers have raised up a corner of this mysterious veil, but so little of it, that we have all the
difficulty

difficulty in the world to discover therein the full brightness of heaven. Thus much however is certain, that the sacred awe, with which we are impressed in reading that book, ought to inform us, that it comprises great mysteries, and that the future life, to which we are destined, will shew us, and bring us acquainted with things the most sublime and most extraordinary.

Men of flesh and blood, who have not Faith, cannot persuade themselves, that the CHURCH, which they judge of only from its exterior, is so wonderful; yet it links together all things visible and invisible: and the world itself was created only to give it children. I represent it to myself like a tree, the top of which reaches the heavens, and the root penetrates into the deepest abysses, and against which the storms rage with the greatest fury, without hurting its beauty, or throwing it down. It has now subsisted for near six thousand years without any interruption, under the names of the *Old* and *New Testament* or *Covenant*; and it is under its shade, that the Apostles, as well as the Patriarchs; the Fathers, as well as the Prophets, worked out their own salvation, and that of an infinite number of souls, who hearkened to them with docility and submission.

Nothing, in outward appearance, is more weak than the CHURCH, which has for its head and members, men of flesh and blood, subject to

to all the passions; and has no other strength than these words of JESUS CHRIST: *Go, teach all nations . . . and behold I am with you all the days to the end of the world:** but inwardly nothing is stronger: for as it is incessantly directed and enlightened by the Holy Ghost, God himself is its inexpugnable rampart. He has all along stretched out his hand to her, whenever she stood in need of help, and at a time, when her situation, in every respect, seemed desperate.

She has, in a mystical sense, whatever is found in the material world; a central and divine fire, which perpetually keeps her alive; a sun that enlightens her in the dead of the night; a fecundity that makes her germinate for time and eternity; a miraculous dew that embellishes and refreshes her like nature. She has her diamonds and pearls, her metals, her plants, her flowers. Her sacraments are like rivers; her prayers like the sweet smell of incense; her good works like the delicious fruits produced by the earth; her Ministers like the stars, which guide and enlighten us.

Such is the relation, and such the harmony between all the works of God, that what is corporeal contributes to the support of what is spiritual; and what is visible, is united to what is invisible, in order to make a whole, which blesses God, and shews his excellence and all his greatness.

* Matt. xxviii. 19, 20.

I confess to you, the CHURCH is my Universe. She is so ancient; she is of such extent; she includes so many objects, that I am lost in her immensity. She makes only a point of all ages and of all countries, by the exactness with which she unites them: she forms only one Elect of all those, whose compass and mother she is, by the identity of their belief, their hope, and their charity. To see the perfect accord which reigns among all the members of JESUS CHRIST, one would say, that it was only one man who prayed; one man who acted.

Every person, separated from the CATHOLIC CHURCH, has his particular opinions with respect to Religion; every sect has its peculiar way of thinking: but in that holy society, which forms the Elect, there is only ONE FAITH, ONE SALVATION, ONE BAPTISM.

Such are the articles to be included, such the points of view to be taken, when we would represent the CHURCH, as it really is in itself; that Church, which militates here below under one visible Head, whom the *Messiah* has invested with his authority; which suffers in Purgatory under the justice of God, whom no one can see, who is not perfectly pure; and which triumphs in heaven, in the very bosom of mercy and true glory.

This picture, shortened as it is, may suffice you for the execution of your project. With the aid of the Holy Scripture, the Councils,
the

the Fathers, and Tradition, a Treatise on the CHURCH may be drawn up: but it is one thing to teach what is necessary to be known on this subject; another to write in a manner adequate to its excellence and dignity.

St. AUGUSTINE has furnished us excellent materials on the article of the CHURCH, particularly in his polemic tracts against the *Donatists*. He raised, on their ruins, in the most brilliant manner, that magnificent edifice which they thought to overthrow. Every age has seen the sects, that had the boldness to attack the CHURCH, fall, in like manner, with a noise; and nothing remained, but eddies of dust, which blinded those, who took no care to keep them off.

Whoever hearkens not to the CHURCH, is, according to the eternal Oracle, to be looked on as *a publican or a heathen*:* and such ought to be the conclusion of a treatise on that subject; and such is the conclusion of my letter, wishing you all the prosperity and happiness God has in reserve for his friends, and which, though often presented under the appearance of bitterness, are not the less desirable on that account. Nothing can be added to the sentiments, with which I am, and you deserve, your, &c.

* Matt. xviii. 17.

LETTER CLII.

*To the Rev. Father GENTIS, of the Order of St.
DOMINICK, Bishop of ANTWERP.*

MY LORD,

I HAVE acquitted myself of your commission with all the zeal I am capable of exerting, whenever it is to serve you, the respectable Order whose habit you wear, and the eminent dignity with which you are invested. I am sorry that the countries we inhabit, are so remote. This however is my comfort, that we are both of us, where God has been pleased to place us; you on the Candlestick of the Church, and I in obscurity. I see no one thing in the world, that merits more our commendations and our respects, than the Episcopal dignity, whether we consider it in the source from whence it arises, or we consider it in relation to the wonderful effects it produces. It has JESUS CHRIST, the Author of all sanctity, for its Institutor and Head, and by the graces it confers, it unites heaven and earth. We therefore see Bishops ever held in the greatest esteem and honour by those Emperors and Kings, who had the happiness to embrace the Christian Religion. They looked on them as their oracles in the decisions of Faith; as their tutelar Angels, capable of directing them in every thing, that related to spiritual concerns.

The

The world, unhappily, is no longer accustomed to have the same veneration for the successors of the Apostles: yet, whoever despises them, despises JESUS CHRIST himself; for they are, in a most eminent manner, the *Anointed* of the Lord.

You, better than any other, will make that sublime dignity respected, not by pomp and state, which every good Bishop has in abhorrence, but by the virtues which so wonderfully shine in you, and are the gifts of the Holy Ghost.

There is no more effectual way of avenging the Episcopacy from the insults offered it by Irreligion, than to shew one'sself meek and humble of heart: in a word, than to behave as you do towards your Diocefans.

The time, my Lord, you spent in the Order of St. DOMINICK, is the best novitiate, you could possibly make, of the Episcopacy. The members of that Order, study, they preach, they pray, they edify; and nothing is found among them, but examples of sanctity, and opportunities of labouring for their own salvation, and that of others.

The Rev. Father BREMOND still continues to be singularly attached to you: he never mentions your name, but with effusion of heart. Nothing can afford a General greater comfort, than to have children, who like you, my Lord, teach people to love Religion, and to practise it.

The country you inhabit, will not present you with pieces executed with the same vigour as those of *Italy*; it will however offer you master-pieces of work deserving the attention of a *Connoisseur*. A person wishes to be RUBENS, when he sees his works; as he desires to be MICHEL-ANGELO, while he admires his performances.

What I should fear for any other besides yourself, my Lord, is that *Antwerp*, so often liable to become the theatre of war, might occasion you to be frequently interrupted in your retirement and functions. The situation of *Flanders* is quite different from that of our *Italy*. But the sage forms himself a solitude in his own heart; and nothing interrupts his tranquillity, when he is at peace with God, and looks for nothing but the graces of heaven. That is your situation; and mine is, every instant, to repeat to you the sentiments of respect, esteem, and attachment, with which I have the honour to be, my Lord, &c.

Rome, Nov. 6, 1750.

LETTER CLIII.

To Dr. BIANCHI, at RIMINI.

YOU do me a sensible pleasure, my dear Doctor, in inviting me to come to RIMINI, because it recalls to my remembrance,
the

the place where I went through my first studies; and at the same time you give me a real uneasiness, as I cannot accomplish my desire of coming to embrace you. I am tied down by a vow of obedience, which confines my body to the Convent of the *Holy Apostles*, but hinders not my soul from travelling and running through every part of the town you inhabit. I was reading only a few days ago, that RIMINI is really a famous City, if we consider its antiquity; and that *Livy* mentions it as a *Colony*, that gave assistance to *Rome*, when that Capital was distressed by the army of HANNIBAL: that AUGUSTUS, as also TIBERIUS, made it their duty to adorn it with several monuments; witness the bridge, which is still in being: that this City remained faithful to its masters to the end of their empire: and that lastly, having passed under the domination of the EXARCHS of RAVENNA, that of the LOMBARDS, and the MALATESTAS [an illustrious family in *Italy*] it became tributary and subject to the SOVEREIGN PONTIFFS. 'Tis a pity the sea has withdrawn above a mile from its walls, and that at present it is only half inhabited. But what am I telling you, that you knew not before!

Certain it is, that I am still one of its inhabitants by the attachment I have for it. It is natural to have a tender affection for the place where we first walked, and spent those years, which are the most precious, because they are
the

the prelude to life. I speak here of my infancy, which recalls to my remembrance what I then was, and what I am now no longer. Our life is precisely a book, the Preface of which is our Infancy, and every leaf we turn over a day, which passes away, never to be seen again by us. Those at least, who retain any thing of this book, are compensated for the rapidity that hurries us away, and wrinkles our foreheads, while we think we have still all the freshness of youth. Life is a book, that consists of several tomes, to those whose actions are good, and who live a long time; but is no more than a single sheet for those, who barely vegetate, or whose duration is short here below.

Oh! my dear Doctor, how fond am I of making such reflections as these with you! For you are a sage, and see things with a sound eye, and know, better than any one else, the nothingness of life, and the happiness of living so, as to be useful to others, and to ourselves. 'Tis the way to cheat time, that takes a pleasure in making sport of us, believing it can blot every thing out of our memory. It is glorious to perform works, which may last for Eternity, and on which consequently time can lay no hold.

I know not how the business of our countryman may terminate. I endeavour to serve him with all my heart; but his wrong head undoes every thing I do for him. Nevertheless

less I excuse him, notwithstanding all his faults: for, in short, does it depend on us to have fibres and organs proper to contribute to our own happiness?

I am obliged to you for sending the counterpart of yourself to St. *Arcangelo*, to cure the good and virtuous man, for whom we have both of us justly so great an attachment. You afford me comfort, when you give me to understand, that his disease is not a dropsy in the breast. He must observe an exact regimen, should he ever recover.

The Stranger, who was to have brought me the book, has not yet appeared. Probably he has stopped to run through every city, one after another, till he comes to *Rome*: They are like so many Anti-chambers, which announce a magnificent Saloon. He shall meet with a doubly kind reception, both as one coming from you, and as a stranger. But I will lay a wager before hand, that he will come just when I am very busy. This is always the case, and causes me the more pain, as I cannot then give the person, who honours me with a visit, as much of my time as I could wish: and this has always the appearance of something of an air of dislike towards your visiter.

Be assured, my dear Doctor, that you are ever with me, and that my heart is continually repeating the sentiments I have vowed to
you

you during life, and with which I am upon all occasions your most, &c.

Rome, June 7, 1758.

L E T T E R CLIV.

To the same.

IT would vex me, dear Doctor, were you to be informed by any other than myself, of my promotion to the dignity of a Cardinal; a thing, the like of which was so unheard of, and so little looked for on my part, that it requires all my presence of mind, to be convinced that it is any thing more than a dream. I am now sensible that you were in the right in scolding me, when I would not study. I could now return you thanks for what you then did for me, were it an advantage to be raised to dignities, which drag us from ourselves, and place us, in spite of ourselves, in the very centre of hurry and noise.

What encourages me is, that Providence alone (under whose shadow I have all along waked and slept) led me by the hand; and that there were no intrigues, nor even a desire, on my part, to obtain that rank, to which I am raised.

All your sagacity could never have enabled you to foresee this event. I must now use great endeavours (and I fear, unluckily, to no purpose)

purpose) not indeed to be on an equal footing with those, to whom the Holy Father has just associated me, but to render myself worthy of their kindness. If I be not their brother on the side of merit, I will endeavour, at least, to be so by my attention to please them, and to gain their good will.

How great would have been the surprise of my mother, who was not for having me enter into the Order of St. *Francis*, if she now saw this strange event! But she has undergone the fate we must all soon undergo, and of which I never lose sight, that I may not to be puffed up with pride.—Well then, I am now a Cardinal! But how many Cardinals are no more, and whose persons, as well as names, now sleep in the dust and oblivion!

Say something from me, and in the manner you know how to say whatever you please, to our common friends. Assure them all, that if I can oblige them in any thing, they will always find my heart most zealous for their interest, and the most disposed to oblige them at all times, and on every occasion: and do not you, my dear Doctor, above all, ever spare me; for you know how much your servant and friend GANGANELLI was ever attached to you.

Rome, Sept. 30, 1759.

L E T T E R CLV.

To the same.

DEAR AND ILLUSTRIOUS DOCTOR,

I NSTEAD of mentioning the gratitude you think you owe me for the supposed service I have rendered you, thank yourself for having procured me the happiest occasion in the world of proving to you, how much I honour and love you. There are no terms which cost *my Eminence* any thing, or any steps I can take, that are a trouble, when it is to oblige a friend, and particularly such a friend as you are, and whose connection with me is of so long a standing.

Pray do not take it into your head, that the business, with which you commissioned me, and which has terminated so happily to your satisfaction, was like climbing a steep mountain. I had unluckily only a step or two to take in order to succeed, for I could have wished to have done much more, to testify the extent of my zeal and affection for you. Your name did more than mine, though a CARDINAL, towards obtaining what you desired. The City of RIMINI would be too proud, were all the glory you merit, confined within its walls: but this glory has overtopped its towers, and winged its way to a great distance, though much to your mortification:

fication: for the more talents and virtues conceal and humble themselves, the more does the voice of fame take care to make them known and to publish them. Hence not a stranger comes to RIMINI, who does not desire to see Doctor BIANCHI, and who has not your name already set down in his pocket-book.

It is necessary that merit should be indemnified for the blows levelled at it by calumny and envy: otherwise, a man would sink under the weight of talents; and the misfortune of having any, would be infinitely dreadful.

PROVIDENCE has so well arranged things, that it compensates the evil with the good; and not to abandon the man of merit either to discouragement or to pride, it puts him in a balance, that alternately raises or lowers him. We should be too proud and confident, were all to commend us; and too much humbled, did we meet with none, but such as detracted from our merit. We stand in need of an equipoise, to keep us between praise and satire, in order to be on the level of human nature.

THE ETERNAL WISDOM, my dear Doctor, has truly *disposed all things with might and sweetness*.* If at one time it pours out for us the cup of bitterness, at another it offers us a most delicious draught. Let us drink alternately of this double mysterious cup, thus

* Wisd. viii. 1.

presented to us, and we shall avoid the rocks of an excessive joy, and the attacks of immoderate chagrin.

Happy is the man, whose soul is strongly tempered, and is not softened by any disappointment or unlucky accident! The upright man, mentioned by *Horace*, excites our envy, when we read the description of him; but 'tis the upright man of the GOSPEL, whom alone we ought to imitate. Ever in the same degree of happiness, he never sees his quiet disturbed by any reverse of fortune or by calumnies, because his existence is intimately united to the Eternity of God.

Tire not, my dear Doctor, with procuring me occasions of renewing to you that tender and pure friendship I ever had for you, and which fills me with joy, when I call myself your servant and friend.

Rome, Sept. 15, 1763.

L E T T E R CLVI.

To the Rev. Father SBARAGLIA, Perpetual-Definitor of the Conventual-Minors at BOLOGNA.

REV. FATHER,

IT is infinitely glorious for me to learn that you had not forgotten me, and that you judged so insignificant a person worthy of the excellent

excellent performance, with which you have just enriched me. It was waited for in this City with the greatest ardour; and what I tell you, is so true, that one of our most famous *Literati*, through a greediness to devour it, left it in my hands only four and twenty hours.

The success it will infallibly meet with, will certainly engage you to give us some other of still greater use, and of larger extent. I hope one day or other, if ever I be allowed time, to present you, by way of exchange, with a production of my pen, the design of which will be to discover the true sense of St. AUGUSTINE in those three books, in which he treats of *Correction and Grace*, of the *Predestination of the Saints*, and of the *Gift of Perseverance*. I endeavour in it to discover the true spirit of the Holy Doctor on the matters of GRACE.

If the success should answer our vows,* I flatter myself, that my remarks on so important a subject may be of some utility. This is a secret intrusted to you, and which I should be glad you would keep. Favour me, I beseech you, with your lights and your advice, that I may be able to treat such a subject in an interesting manner, and agreeable to truth; and permit me, while I humbly kiss your hands, to repeat to you the sentiments of at-

* Si votis cuncta responderint.

tachment,

tachment, esteem, and respect with which I am, &c.

Rome, June 1, 1742.

L E T T E R CLVII.

To the same.

REV. FATHER,

I AM obliged to confess to you my small share of merit, both in order to make you lose the good opinion you have of me, and to refuse undertaking the work, in which you want to engage me. I dread not the labour and difficulty of it; but a person, besides taking pains, must have the capacity requisite to execute a work fit to bear the test both of criticism and reason.

If I lent my pen to the request of Cardinal CIBO, it was on a subject easy to treat, and wherein Oratory and Taste had nothing to do. I always read the best books possible, and apply myself incessantly to the Chronological History of the Church, as to one of the best supports of Religion.

I should be very glad to have no occasion to fall out with *Aristotle*, and *Scotus*; and above all, with the latter, for ancient acquaintance's sake, and for his having been one of the Confraternity; but I am every moment obliged to leave them behind, in order to take some safer, and
much

much straighter road. Our age is not the season for captious subtilties: people rather choose substance and truths, than distinctions and words. Ah! Why should a man use so many twinings and windings to express things that are plain and simple, and not express himself as clearly, when he speaks of *Philosophy*, as I do when I assure you of the high esteem with which I am, from the bottom of my heart, &c.

Rome, July 2, 1742.

L E T T E R CLVIII.

*To the Abbè ***.*

SINCE you ask my opinion, my dear Abbè, concerning the Discourse you sent me, I must tell you, that it smells too much of the Rhetorician, and that it wants that nervous eloquence, which ought always to be used, when we speak of the Masters of the world. A man must soar as high in his ideas, as they are in dignity; and draw, from the bosom of Religion itself, those great strokes, which represent them as the images of the living God.

The subject you have to treat on is of the finest kind. The Respect and Obedience due to Kings spring from the ETERNAL BEING himself, whose will it is, that those whom he has invested with his authority, should be honoured: and besides, how many things does
not

not the heart itself say, when an elogium is to be pronounced on our Fathers, our Masters, and our Guardians! The existence of the people is never complete, unless it be intimately united with that of the Princes who govern them. It is then a whole, which gives a representation of the harmony of heaven, and every where diffuses joy and happiness.

I am pleased with the piece which paints the horrors of Anarchy, and which demonstrates, that there is really no case, no circumstances, no time, no occasion, when it can be allowed to revolt against authority.

The obedience we owe to Kings, and to those who represent their persons, is essentially connected with that, which we owe to God; and the better Christian a man is, the more he honours Royalty. TERTULLIAN in his Apology for the Christian Religion, paints the faithful of his time, as subjects the most attached to their Princes, the most diligent in praying for them, and the most exact in paying the duties. JESUS CHRIST places, on the same line, the submission due to Monarchs, and that which is due to the ETERNAL BEING. *Give to Cæsar what belongs to Cæsar, and to God, what belongs to God.** No excuse, no pretext, no reasons must be alledged to dispense with this duty. I was really affected, I own, in reading the article, where you say, that it was never easier to obey our Princes, than in

* Matt. xxii. 21.

these happy times, when they shew themselves, and converse with their subjects without reserve; and when all of them make it their business to promote the happiness of their subjects.

It is true you have it in your power to treat this subject better than any other person, as you live under the eyes of a Monarch,* who, by his love of order, his clemency and equity, has associated all the virtues to his throne. NAPLES, as you very well observe, felicitates herself less on the beauties, which her soil and climate afford her with so much profusion, than on so just and mild a reign. Here I would have finished my discourse; the rest is superfluous. It is of importance to an Orator, as well as to a Poet, to know when to stop properly. The PANEGYRIC of TRAJAN, fine as it is, to me always appeared too long. There is, even with regard to the finest things, something that palls at last; which consideration ought to engage us to be temperate in our manner of writing and speaking, when we employ the charms of eloquence and the flights of genius. A parterre or flower-plot is always of less extent than a garden: flowers please the eye in a more agreeable manner, when they are seen only in small quantities. The sky, though enriched with an infinite multitude of stars, presents only a determinate number to our view. The best Preachers

* Don Carlos, then King of Naples, now King of Spain.

tire us, when they pass the bounds of a moderate Discourse. Eloquence is energetic, only in proportion as it expresses the warmth and rapidity of fire. I have heard our illuminations, as well as our fire-works, blamed for continuing too long. Admiration, that sentiment which suspends the activity of the soul and of the senses, is always of short continuance, and one is sure to be only weakly affected, when it is over. There was a Father of ours at BOLOGNA, who was never above half an hour in the pulpit, though a man of the greatest eloquence; but people said of him, that he only appeared there to lighten and thunder. It was a most beautiful storm, when he painted the horrors of sin, and the finest sky, when he exhibited the charms of virtue. You will find my notes on your Discourse at the end of the paper: if they do not please you, you will be pleased with the sentiments with which I shall be during life, &c.

Rome, Nov. 7, 1752.

LETTER CLIX.

To the Duke de MATTALONE CARAFFA.

MOST ILLUSTRIOUS LORD,

I HAVE this minute received the books sent you from *Paris*, together with those I myself wanted from thence. I am extremely glad,

glad, that I have again an opportunity of renewing the pleasure I had in paying you my homages, as you passed through this Capital, at your return from *France*. I then admired you, as a Nobleman, to whom the agreeableness of the *Frenchman*, and the genius of the *Neapolitan* would give a place among the most engaging and most desirable company here.

DOM DIOMEDE, your dear brother is well, and the *Clementine College* has given me the best assurances of his diligence and good conduct. He forgets not that, by birth, he belongs to the house of COLONNA, by affinity to the house of BORGHESE, and that in consequence thereof, he is doubly obliged to labour in order to support with splendor such great advantages.

I will bear testimony to whoever pleases to hear it, that the books from *Paris*, addressed to you, are neither profane nor frivolous; and that, as we ought to judge well of a man, who is fond of good reading, it is impossible not to have the best opinion of you.

As to my part, it is impossible for me to give a larger extent to the respect and esteem, with which I have the honour to be, most illustrious Lord, &c.

Convent of the H. Apostles, June 16, 1753.

LETTER CLX.

To the same.

NONE of the books, directed to you, have been stopped at the Custom-house. Besides that they are not liable to be stoppt, I should have demanded them, if they had been so; and, as a Consultor of the Holy Office, my remonstrances would not have been ineffectual.

I desire with my whole heart you could edify the world, as well as you know how to please it, and that you would add to the glory of the great men of your house and nation, that of being like them. The Public has a right to demand that you should tread in their steps. Great Lords have engagements to fulfil, which cannot be dispensed with without being wanting to their Country, to Posterity, and, above all, to Religion, which is entitled to require good examples from those, whose very names imprint respect. When a person is excited by motives of Religion and Humanity, he does wonders; he snatches himself from the arms of softness, to go into the very bosom of true greatness. If you find that I go out of my proper place, while I insinuate this lesson of Morality, I return immediately to it, when I subscribe myself with all possible respect, my Lord Duke, &c.

Rome, Aug. 26, 1753.

LET-

LETTER CLXI.

To the Abbè RUGGIERI.

THE moment is just at hand to give an answer relative to the business we have entered upon, and which is just going to be concluded. It is very allowable to doubt of the decision, which will come from the mouth of the deputies; the more so, as *Brother Lawrence* * perfectly knows, what the council of several persons meeting together seems to promise. A *German*, having flattered himself with the hopes of gaining a law-suit, then depending in the tribunal at *Milan*, on account that each of the Judges in particular were well inclined to him, cried out with an honest warmth, when he heard sentence pronounced against him: "The Senators, taken singly, are honest men, but the whole Senate taken together is a mischievous beast."† Take your measures from hence, and command me what you please.

Convent of the H. Apostles, Jan. 10, 1759.

LETTER CLXII.

To the same.

IF I tire you, I am still more tired than you are. Let me beg of you, my dear

* Himself.

† Senatores boni viri, sed Senatus mala bestia.

Abbè

Abbè *Ruggieri*, not to suffer to-morrow to pass, without getting an order from the *Propaganda* for the four hundred and fifty crowns in question. Remember that word has been sent to *Urbino*, that the payment was ready to be dispatched to any place, where it was to be made. I would not fall into dispute with certain people, whose tongues are an ell long, and whose teeth are excessively sharp.

I was unwilling to receive the bill, which I expected, before it became due: let me at least have it to-morrow, when the date expires.

Your servant and friend,

BROTHER LAWRENCE.

March 27, 1759, at the beginning of the Night.

LETTER CLXII.

*To the Rev. Father D***.*

I Tell you in a whisper, that I am just now nominated Cardinal. Endeavour to slip into my Cell without being seen. I stand in need of your presence to comfort me. I have the greatest antipathy to honours: and people do me the greatest harm possible, by wanting to do me the greatest good. Besides that I have nothing in me answerable to the eminent virtues of those, whose brother I am to become, and, in that respect, must certainly die insol-

insolvent, I see my peace and quiet on the wing. Adieu, I expect you this morning at eleven o'clock.

P S. My comfort is, that, on being informed of my promotion, I was as much surprised, as the people in *Rome* will be. Once more, come and comfort me. Your great Colleague (who, in reality, has no other greatness, than his being six foot high) will not fail to cry out, "It is not possible." He will run in haste to the *** to tell them the news; but they are so curious, that there is no telling them any thing that is news to them.

L E T T E R CLXIV.

To the Rev. Father EDMUND REIN, a Professed of the Order of Cistercians at EBRAC, now Ecclesiastical Counsellor of FULDA, and Bailly at Ebrac.

MY VERY DEAR SIR,

I Received in due time, and while in the country, the letter with which you favoured me the 12th Sept. last, and in which you express, after the kindest manner, your warm friendship for me. Depend, I beseech you, on a most sincere return on my part, and on the desire I have of effectually convincing you thereof.

You

You are, luckily for me, at the eve of falsifying the old proverb which says:

*"Pro toto mundo Remam non ibo secundo."**

as the cause of will soon procure us the pleasure of seeing you here again. Then will my joy know no bounds, and I shall have an opportunity of acknowledging all the services you have done me. As you have great influence in your Order, your presence will have the best effect here.

When exactly can we hope for the happiness of embracing you? Assure N. N. of the extent of my veneration. I love to persuade myself, that the Prince must have received my letter some time in May. Be convinced both in mind and heart, that I am irrevocably, for my whole life, with the most sincere and most tender friendship, your affectionate, &c.

Rome, Oct. 12th, 1759.

LETTER CLXV.

To the same.

MY VERY DEAR SIR,

IT is really a misfortune for me, who could wish to see you here continually, to find

* For all this world can e'er on me bestow,
A second time to Rome I'll never go.

you

you much attached to the interest of the Abbey of EBRAC. Could not then the affairs of your house be entrusted with some other Religious? Alas! No: your talents, your integrity, are there so well known, that I am forced to be angry at your merit, which keeps you at so great a distance from us. Is not this merit also going to carry you to *France*, and so deprive us of the happiness of seeing you this year, as I hoped?

I wish you a most prosperous journey, the most florid health, and the greatest success. To labour for one's Order, is to labour for one's self: a powerful motive this, which demands all your care, and which engages me to give you stronger proofs than ever of the extent of the affection, with which I am, from the bottom of my heart, &c.

L E T T E R CLXVI.

To the same.

YOU are now served according to your wishes. I send you leave to read and keep prohibited books to the utmost extent you can desire.

CARDINAL GALLI imagines he does your Order a kindness, in granting liberty to all the Religious to embrace a more austere rule; and he

Vol. II. Part I.

Q

thinks

thinks also, that it is contributing to the amendment of the person in question, to procure him an opportunity of leading a mortified life, in order to reform his vitious inclinations. I repeat to you, word for word, what he said to me.

If I can be of any further service to you, in whatever regards the affairs of your Order, make use of me without reserve, as being, with my whole soul and for ever, your most affectionate servant.

Rome, May 14, 1761.

L E T T E R CLXVII.

To the same.

THE three letters you did me the pleasure of writing to me in the month of December last, are all come safe, as you wished. I delayed answering the two former, till I had taken proper arrangements for giving you some certain news of as you desired, and I was just going to answer you, when I received your third, full of friendship and wishes for my preservation. Accept therefore, not all my thanks (for they would be too many) but all that I can here express. Be fully persuaded that I know no bounds to the friendship I have vowed to you, and that I should consider myself as the happiest of men, were

Let. clxviii. P. CLEMENT XIV. 115

were it in my power to give you proofs of it. Come therefore to *Rome*, that I may enjoy the satisfaction of embracing you, and telling you, over and over again, how much I am, with my whole heart, and will be even to the grave, your affectionate servant.

Rome, Jan. 15, 1762.

L E T T E R CLXVIII.

To the same.

MY VERY DEAR SIR,

THE letter you favoured me with of the 28th of February filled me with joy. I was then very uneasy about your health, and I went so far, as to think that you had forgotten me, without being able to guess at the reason. At last I have been happily undeceived.

SENECA very justly says something very applicable to your present situation. "When the time is short, great expedition is to be used."* The use you have made of . . . the moments you watched to . . . shew your good sense, your dexterity, and that no one knows how to time things better than you do.

This letter shall conclude as it began, full of the esteem and attachment with which, &c.

Rome, March 14, 1763.

* Cum celeritate temporis utendum, velocitate certandum est.

Q 2

L E T-

L E T T E R CLXIX.

To the same.

MY VERY DEAR SIR,

ACcording to your request, I send you the most ample leave for the two Monks you mentioned, to read prohibited books. I took no steps to procure the same for Brother *Arnold Fabkner*, as it is not customary to grant it, except to those, whose employment demands such a permission, or to such as have an attestation from the Ordinary.

I return you a thousand thanks for the hints you gave me: I beg the continuance of that favour, and that you would address your letters to me through the hands of Abbè SCIODERON.

Rome, March 3, 1764.

L E T T E R CLXX.

To the same.

BEING obliged to wait on his Holiness to speak to him on some business of importance, he asked me, with an air of concern, when I had heard from you; and on my answering, that you were to come to *Rome* in September, in case Rev. Father Abbot would grant

grant you leave, he said smiling: "that we know."

I will take care to be informed of the arrival of the dear Baron, that I may give him proofs of my esteem and value for him. As to the Canonicate of I refer you to the letters I wrote on that subject, as you, in point of friendship, ought to refer yourself to my heart, which repeats with the greatest pleasure, &c.

Rome, May 4, 1764.

L E T T E R CLXXI.

To the same.

THE vows you formed in my behalf, at the beginning of the year, excite in me the greatest gratitude, and the most lively sensibility. But I defy them to be more ardent, and of greater extent, than those I address to heaven for whatever may be of advantage to you, either in this world, or the next. I beg you will be so kind as to recall me to the valuable remembrance of your amiable Canons. It is impossible for me to express all the friendship with which I shall eternally be your affectionate servant.

Rome, Feb. 18, 1765.

LET-

L E T T E R CLXXII.

To the same.

YOUR last afforded me so much comfort and joy, that, I communicated the satisfaction it gave me, to several friends; so much was I transported with the sweet pleasure of receiving marks of your valuable friendship, which is the more flattering to me, as I merit it the less. Though I delayed answering you, I never lost sight of the mutual affection that has bound us to one another for several years; and nothing, but my business and my employment, could have hindered me from assuring you of it: for neither length of time nor distance of place can ever alter, in the least degree, the sentiments I owe to you.

And in fact I have remembered you at the altar in the presence of him, from whom all true friendship ought to commence, and in whom it ought to continue; so that if you be far from my sight, you are most certainly not so from my heart. My soul will be truly satisfied, when I have the pleasure to see you, hear you, and embrace you.

Who knows? *The hand of the Lord is not shortened.**

I was glad to hear that you were at FERRAC, and content with your new dignity; but I

* Non est abbreviata manus Domini. *Is. lix. 1.*

should

should be glad to know, for my own comfort, what are the obligations and privileges of it.

I received your letter by the way of *Naples*. Adieu, dear Edmund; keep me in your remembrance; love me, as I love you, and cease not to recommend me to God in your prayers, and at the holy sacrifice. It is the most admirable, and most certain way to prove your friendship towards me, and to rouse in me that gratitude and affection, with which I am, &c.

Rome, Oct. 11, 1765.

L E T T E R CLXXIII.

To the same.

I Have just now received your precious letter dated the 29th instant; and I presume at this very moment you will receive one from the Cardinal Secretary of State, to whom I communicated your setting out for *Rome*, notwithstanding the winter, which threatens us.

You cannot do better than take for your fellow-traveller the dear Abbè BALBEY, whom I salute with my whole heart, in case the residence he owes to his Church, in quality of Canon, be not an obstacle to his coming with you. Then will it be a pleasure, when we meet, to repeat the old proverb, that though mountains cannot meet, men may.

I an-

I anticipate already the real pleasure, and a holy-day it will be to me, to embrace you for the third time at *Rome*. If my wishes be heard, your journey cannot fail of being attended with the greatest success.

The HOLY FATHER is at present enjoying the pleasures of the country at *Castelgandolfo*; and this season puts a stop to the course of business of various sorts; but it puts none to my friendship for you, which nothing can interrupt, and which is equal to the perfect esteem, with which I am, from the bottom of my soul, your affectionate servant.

Rome, Oct. 14, 1766.

LETTER CLXXIV.

*To the Rev. Father ***, at MILAN.*

REV. FATHER,

I Believe I have removed all the prejudices which Cardinal **** had taken against you. This at least is certain, that I pleaded your cause with more warmth, than if it had been my own. He will write to *Spain* in your favour; and I make no doubt, but that the *Spaniards*, whose greatness of soul corresponds with their equity, will grant you what you have a right to demand. The main thing is to choose well your time, for it often happens, that we meet with a refusal, merely because we do not lay hold on the favourable moment.

The

The stay you are to make at MILAN, will give you an opportunity of seeing some fine things, which affected me much, while I lived there. It is a city, where people breathe ease and cheerfulness, because they live under the government of a sovereign Princess, who is constantly employed in promoting the prosperity of her subjects, and considers herself only so far happy, as they are easy and content.

I exhort you to go and see her Minister, Count FIRMIANI, who, by his extensive knowledge and virtues, at once does honour to Religion, Science, and Humanity.

Tell our good Father *Bernabite* in my name, that he shall immediately have leave to come to ROME, and that I will make it a real pleasure to him, provided (but this between ourselves) he will be more laconic in his discourse, than in his letters. He thinks himself obliged to make me compliments, till he is out of breath; though I deserve none, and could wish that none were ever made me.

You certainly cannot have failed to visit that Church, where St. AUGUSTINE received the seal of Christianity. It is a place, in which I often poured forth my soul, begging of God, that he would give me a small spark of the heavenly fire, which consumed that great Doctor, and rendered him so zealous for the interests of the Grace of JESUS CHRIST.

The person you mention to me, is really very intelligent, but does not come up to our friend, whom I look on, without prejudice, as a prodigy in the Mathematics and Astronomy: and the best is, that he leaves others to say so, and does not himself perceive his own worth.

I am endeavouring to repair the breaches you made in my Library, though you could make none in the friendship which I have for you, while life lasts, and with which I am, from the bottom of my heart, your affectionate, &c.

Rome, Convent of the H. Apostles, April 27, 1768.

LETTER CLXXV.

To the same.

REV. FATHER,

I Was in the right when I told you, that Cardinal **** was no longer prejudiced against you. He has a great soul, and consequently is far above hearkening to any thing that smells of calumny and detraction. The case is not the same with *****, whose understanding is as contracted as his heart, and who divides and parcels out the greatest things, only to see them by piece-meal. He makes Religion itself (that vast and sublime master-piece of work) a compound of all the *minutiæ* proscribed by the Gospel.

It

It ought to be a consolation to you, that you quit the *Italians* only to go among the *Spaniards*. There is a great analogy between the two nations, which may be observed in their manners, in their imagination, and in their writings. 'Tis what I have observed in our general Chapters, where the Deputies from *Spain* have always surpris'd me by their profundity and elevation. "Put a pen, a pencil, "or a compass into the hands of a *Spaniard*," said Cardinal PORTO-CARRERO, who had a great kindness for me, "and I will engage "that his head will not fail him, when he "comes to act."

Appoint me your Agent for all your transactions, and all your commissions. I accept of the employment, but on condition that you include me in your prayers, and that you will remember, in the presence of the Lord, poor *Ganganelli*, who sincerely loves you. Endeavour to re-animate studies among your brethren: give them a horror of ambition, while you inspire them with a large share of emulation.

I like to see my Order prosper, with respect to science and virtue, as I am indebted to it for every thing, and can never forget it. I have there seen men, who confound me, who humble me, and who nevertheless bore with me in the kindest manner, at a time, when I was full of imperfections. I have them in

my heart, and nothing can take them from thence.

Affure all those, who still remember me, that, excepting a single hat, I am what I formerly was; as downright, as cheerful as ever.

I will take care that the commission given you to Father PACCIANDI, the *Theatin*, be executed. I have long been acquainted with his merit. He shares with many of his brethren an extensive knowledge, as agreeable, as it is useful, by which he has gained the esteem of several sovereign Princes.

I will not forget you to the Rev. Father JACQUIER, who, at once, does honour to the Order of the *Minims*, to *France*, and *Italy*; as I also do myself an honour, when I assure you of the extent of that esteem, with which I am your affectionate, &c.

Convent of the H. Apostles, May 31, 1768.

LETTER CLXXVI.

To the Superior of a Community at PARIS.

REV. FATHER,

YOU could not have addressed yourself to any one, who is a more sincere friend to the Religious Orders, than I am. I think however, the commission you dread, and of which you complain so heavily, will only regard some abuses, which, undoubtedly, you deplore

plore yourself, and which are inseparable from human nature.

The most holy Societies, like the springs of the best contrived machines, insensibly lose their strength. 'Tis a consequence of humanity, which ought to give us the weakest idea of ourselves, and the highest of God.

It would be a dreadful thing, were the fundamental Rules of the Religious Orders to be overthrown; which God forbid! Whatever malice may say, they are a dike raised against the torrent of vice and error; but you must trust in HIM, who supports the edifices raised on charity; and in the august house of BOURBON, which, as being the protectrix of all true believers, so justly merits the titles of MOST CHRISTIAN, and CATHOLIC KINGS. There is no reading the History of the Church, without admiring their uninterrupted and ever active zeal for the interests of Religion.

I am not surpris'd at the open protection the Archbishop of *Paris* grants you. He knows the good you do in his Diocese, and he acts in a manner worthy of his great piety. Continue to merit his kindnesses more and more, by never ceasing to instruct and edify, and by reforming, yourselves, whatever may draw on you any reproaches from those, who do not wish you well. The Holy Father, whose zeal is known to the whole Church, watches for you: and he told me in the last conference I had with him relating to your concerns,

cerns, that he would be your Shield with the Potentates, in case an attempt was made, to change the nature of the different Institutes. Moreover, I cannot think that Bishops who employ you, and who know of what use you are, should endeavour, as a reward for your labour, to add to your yoke, and to humble you. If I write not to the Prelates you point out, it is because their love for Religion is a security to me, that they will not hurt the Religious Orders. If they have had any reason to complain of you, I am persuaded that you will do what you can, to give them an opportunity of restoring to you their former kindness. I pray to God that things may be quiet, and that the Secular and Regular Clergy of *France*, which have ever been so famous, may labour in a holy concert for the edification of the Faithful, and the disarming of Unbelievers. Good examples are the best arguments that can be offered to those, who attack Religion.

Be persuaded that I am with all the effusion of heart, and with the greatest desire of seeing you easy and content, Rev. Father, your most affectionate servant.

Brother Lawrence, CARD. GANGANELLI.

Rome, Jan. 21, 1769.

LET-

L E T T E R CLXXVII.

*To the Rev. Father * * *.*

SINCE you are pleased to deposit your uneasiness in my heart, I will tell you with the greatest cordiality, my dear brother and my dear friend, that it depends on yourself alone to alleviate it. Perhaps Father Guardian may have mixt too much bitterness with the advice he gave you; he might nevertheless be in the right for reproving you. A man is strong, when he has the Rule on his side; and you must have known this by the reproaches he made you.

You did not make a vow to become a *Musician*, but to become a *Religious*: and though Music be a thing very innocent in itself, and represents to us that harmony, which is on earth and in heaven, it becomes pernicious, whenever it robs us of the time destined to reading and prayer.

It would become me less than another, to cry out against Music, as I formerly learned to play on the Organ, in which I took the greater pleasure, as that admirable instrument, all along consecrated to the praises of the Lord, is never employed in profane Concerts—But I yielded to the Rule and to Reason.

I conjure you, therefore, my dear friend, to allot to Music only the time of recreation, and not for ever to have your soul at your finger-ends.

ends. I will write to your Father Guardian to restore you to his entire friendship, as soon as you assure me by letter, that you will only be a Musician at intervals, and with moderation.

Piety calls on you; the Sciences invite you to something greater; and my heart, where you are alive, as much as in yourself, presses you to follow my advice.

Come, my dear friend; let us take courage. Silence, concord, obedience form the best harmony that a Christian, and above all, that a Religious man can desire. I embrace you tenderly, and am sorry that I cannot whisper in your ear, how much I interest myself in whatever regards you, and how much I am your affectionate servant.

Convent of the H. Apostles, April 9, 1744.

LETTER CLXXVIII.

*To the Rev. Father S***.*

REV. FATHER,

THIS day, on which I set out from *Albano*, and on which you are to leave *Rome*, I again repeat my sentiments of esteem and respect: so great is the sincerity of my attachment to you.

As I was going this morning to the Church of the *Rev. Reformed Fathers*, in my travelling

ling dress, without any design of being seen, the Holy Father got sight of me, called me to him, and condescended to talk to me for a good half-hour in the Vestry. The conversation turned entirely on our Rev. Father General,* for whom I obtained the favour he desired. You cannot imagine with what effusion of heart the Pope expressed his sentiments of esteem and affection towards that worthy and respectable Religious.

I am in haste to impart this to him, both for his own consolation, and to confirm ourselves more and more in the opinion we entertain, that our suffrages, as well as those of our friends, could not have chosen a more worthy person.

May heaven grant you a happy journey, and that it may not make you forget, that I will be to the last breath of my life, as I have all along been, full of respect for your orders, and attachment to your person, &c.

Albano, June 15, 1763.

L E T T E R CLXXIX.

To the same.

REV. FATHER,

I Have in some measure complied with your desires relative to the Rev. Father Master, *Costanzo*, concerning the affair in

* John-Baptist Costanzo.

Vol. II. Part I.

S

question;

question; and for that end I have spoken to the Secretary of Count *Riviera*, that he may be fully informed of the eminent virtues of that Rev. Father, and may afterwards acquaint his Majesty.

I will do nothing farther, as it was only by your sollicitation that I have stirred in this affair, being desirous to shew you that I am far from wishing to oppose any obstacle to the promotion of Rev. Father *Costanzo*, in case God shall call him to the government of any Church.

I shall not however see with pleasure that Venerable Religious leave his Order, or even the town of *Assisium*, where he is content, and enjoys the esteem of all who have the happiness of his acquaintance.

My way of thinking is perfectly agreeable to his own: for I know, beyond the possibility of a doubt, that so far from being ambitious of any dignity, he was for making a vow to accept of none.

You may judge from the trust I repose in you, how really I am attached to that worthy Religious, and how sincerely I am disposed to oblige you in every thing that depends on me; and to give you a proof of all that tenderness, with which I am, from the bottom of my heart, your affectionate

CARDINAL GANGANELLI.

Rome, March 28, 1761.

LET-

L E T T E R CLXXX.

*To the Chevalier ***.*

S I R,

I AM grieved equally with yourself for the misfortunes you complain of: you will find in Religion the true means of forgetting them. Whatever its enemies may say against it, they never can strip it of the valuable advantage of stifling our uneasiness, of raising our hopes, and of restoring tranquillity and peace.

The behaviour of your brother-in-law is deplorable; we must nevertheless pardon him, because we are Christians. My advice is, that you endeavour to bring him to himself, by kindness and civility: *Charity is not provoked it suffereth all things.**

Repeat once more, I beg of you, my long thanks to dear Cousin, for the excellent snuff, with which he favoured me. He takes me by the nose, after taking me by the heart; and in reality I am wholly his. I admire him for contriving to live, with his fortune, and at his age of life, like a *Carthusian* in the midst of a bustling family, and a noisy city.

You were quite in the wrong not to speak to the Abbè Veri (*Auditor of the Rota*) on the affair in question. We have three friends who have influence with him, and who certainly would have been of great service to you; I

* 1st Cor. xiii. 5, 7.

mean, his good sense, his integrity, and his earnestness to oblige: as you have in me three titles which make me ever devoted to you, the esteem, gratitude, and friendship, with which I am, from the bottom of my heart, your most affectionate servant,

CARDINAL GANGANELLI.

Rome, July 6, 1768.

LETTER CLXXXI.

To Mr. ***.

SIR,

NO one is more inclined than I am, to excuse a neighbour's fault: but it is a very great one, in my eyes, to be eager to hear Confessions. Whoever endeavours to thrust himself into the ministry, is not sensible how awful the functions of it are. Father *** may be as good a Religious man as you please; but he is too fond of directing consciences, not to be influenced by some human motive. A worthy Priest never undertakes the charge of guiding others, but with fear and trembling. It is by this we discover the true Ministers of the Gospel.

I have only read a third part of the book you sent me. I wish a distinction had been made between *Philosophy*, and the abuses which disfigure it.

PHILOSOPH.

PHILOSOPHY, in as much as it is the love of Wisdom, cannot but do honour to Reason and Humanity; and this we should have seen more evidently than ever in this age, so truly fruitful in learning and discoveries, if unhappily a wrong use had not been made of it. It is therefore the abuse of *Philosophy*, and not *Philosophy itself*, that is to be attacked. The man, who is a perfect Philosopher, adores God, respects the worship he has appointed, and acknowledges, with a celebrated Writer in our days, that "the Gospel is the finest present God has made to man."

Without PHILOSOPHY, that is, without that Science which combines, analyses, and reasons, there are neither first principles, just consequences, good publications, nor good Legislation. The Heathens incurred no guilt by being Philosophers; but because, as St. PAUL says, when they knew God, they did not glorify him.

PHILOSOPHY is the basis of true Religion, since Reason is the stay and support of Faith. I am therefore thoroughly persuaded, that the name of *Philosopher* (unless by way of derision) is wrongly applied to those, who attack Christianity; that is to say, that divine light which renders man what he ought to be, and without which we are no more than an abyss of pride and corruption.

The Picture of the ANNUNCIATION cannot be finished in less than three months; but, by
what

what I have already seen of it, it will be worthy of your expectation, and of the Painter who executes it.

I reckon to see our Holy Father on Thursday, and he shall know what you are desirous he should be informed of. I wish you a happy Christmas; and I assure you it is really holy-day-time to me, whenever I can assure you of the extent of my esteem and attachment.

Rome, Dec. 19, 1757.

LETTER CLXXXII.

Written during his illness to a Religious of his Acquaintance.

I AM really ill, but my comfort is that I have not run to meet my illness; for it was ever my opinion, that a man was obliged to take care of his health.

An ignorant Devotion will not assent to this truth; and yet it is beyond a doubt, that, by destroying the sources of life, we expose ourselves to the danger of not being able to fulfill our duties; that is to say, not to be able to go to Mass, when we ought to go, nor to observe the abstinences and fasts prescribed by the Church, because we have performed fasts of supererogation, and have been carried away by an indiscreet zeal.

When

When sickness proceeds from no excess, and is sent us directly from God, it is the most proper penance for the expiation of our faults and errors. It casts a salutary bitterness on the pleasures of life; it darkens the objects that seemed to dazzle us before; it insensibly detaches us from whatever is mortal, and familiarizes us with death.

I never was more sensible of my own nothingness, than since the epoch of my illness. I have seen that my body is really no more than a building, the wall of which falls, when least expected. Sometimes my distemper is acute, and sometimes it seems to sleep: but it is only to awake with greater violence.

MAN, from the moment of his birth, becomes tributary to every infirmity; he is exposed to all accidents, and he may look on every thing that is about him, as an immediate occasion of his destruction. The soul is to regain what the senses lose. When the body grows weak, the soul ought to quit it in spirit, in order to unite itself intimately with God: 'tis the true and only way to rise above pains and sufferings; for in God is found every possible happiness. The most violent distemper is only a slight puncture to a Christian Philosopher, whose mind is taken up with spiritual things. If the *Stoics* suffered with constancy, from no better motive than a vain piece of pride, it is a disgrace for Christians, who ought ever to be on Mount Calvary with their
Head,

Head, to yield to the violence of a disorder. But alas! we give fine precepts; and we are often intrepid only in speculation. I here speak particularly of myself, who, when I have said things the most capable of keeping up my spirits, am much more taken up, than I ought to be, with the pains I feel. Nevertheless the more violent they are, the more ought I to turn my eyes towards heaven, the only place, where there are no pains nor sicknesses.

You will do me a pleasure to come and see me the soonest you possibly can. I could wish my desires were wings to bring you; you would presently be here. I have something to tell you, which must not be written, and which relates to my present situation. Adieu.

LETTER CLXXXIII.

To the same.

IT is no more than a skeleton, that writes this to you: it can scarce move its withered fingers. If I had nothing before my eyes, but the glory of this world, I should have said to Death, when it presented the bitter cup: *Ob! let this cup pass from me:** but happily I had nothing in view but heaven, and then I

* Matt. x. 42.

cried

cried out: *Oh! how beautiful and charming is this cup!**

It is certain, that, in the eyes of Faith, there is no greater advantage, than that of becoming intimate with Death, before it strikes the last stroke. Since I have found Death within me, and that I even breathe it, it has no longer any thing terrifying in my sight; and my days, which are diminishing, become much more precious to me, as they draw me nearer to Eternity.

Here my pains, becoming too violent, force me to drop my pen, without knowing when, or if ever, I shall take it up again

A moment of ease after seven days and seven nights spent in torments, once more puts the pen into my hand. My comfort is, that by the favour of heaven alone, my soul gains strength, in proportion as my body falls to decay. There is only one thing that gives me real concern, viz. not having done all the good I ought to have done; and therefore I most earnestly intreat you to beg of God to pardon me, and that he would vouchsafe to accept the small remainder of my life, as an expiation of my faults.

If I had any intervals of ease (for I am not always master of my thoughts) I would write to all the Faithful, as their Father and their Pastor, to recommend to them, before I die,

* Pf. xxii. 5. Vulg.

peace and charity, which are the distinctive marks of Christianity.

I have also another engagement, with which I should be glad to comply, towards the Religious Order, that has suffered me in its bosom for the space of thirty-six years. I could wish, by a public act, to thank it for the charity, with which it has borne my imperfections.

I die as I have lived, with gratitude to those who have been kind to me, and ever your friend. Forget me in the eyes of men, before whom I shall soon be no more than a little dust; but remember me in the sight of God, in whom I have placed all my hope, *that I may not be confounded for ever.**

He has been pleased to make me sensible of the nothingness of Grandeur in the midst of Grandeur itself, by drenching me with gall and wormwood. May his name be blessed! Nothing can be more happy for the Vicar of JESUS CHRIST, than to die on Mount *Calvary* like that Divine Master.

If I have not the comfort of seeing you again, I will expect you in Eternity, where I hope we shall have the inestimable happiness of meeting together in God, who will be our Universe, our Element, and our Life.

Aug. 6, 1774.

Pf. xxx. 2. *Vulg.*

OTHER

OTHER
LETTERS

In the Form of

BRIEFS,
Addressed to different Persons.

LETTER CLXXXIV.

*To the Rev. Father PISCHAULT, General of the
Canon-Regulars of the Order of the HOLY
TRINITY (called MATHURINS).*

DEAR SON,

WE have received with great pleasure the letter in which you felicitate us on our exaltation, notwithstanding our weakness and unworthiness. You testify to us the great joy you felt, though we were before-hand persuaded of it from our affection for you and your whole Order. Our satisfaction was the greater, as you give us the most agreeable assurances of your own truly filial piety, and of that

that of all the Religious, of whom you are the Head.

Doubt not, but that we shall ever fulfill your hopes, and always have at heart your advantages and interests: our dear son, your Procurator-General will tell you the rest. In the mean time, be persuaded that we will be before-hand in what concerns you, so that you shall have no reason to complain of our slowness or indifference to oblige you. In return, we beg the assistance of your prayers to the Lord, that he may grant us the graces necessary to support, with courage, the heavy burden he has laid upon us. It is with all the effusion of our heart that we grant you, as also to your whole Order, the Apostolic Benediction.

Rome, July 19, 1769, the first year of our Pontificate.

LETTER CLXXXV.

To Mr. BARON, Secretary of the Academy of AMIENS, who had sent to his Holiness the Anagram of his name.

DEAR SON,

WE have received, at one and the same time, proofs of your filial love, whilst you assure us of the great joy you felt at our Exaltation, and the ingenious *Anagram* of our
our

Let. clxxxvi. P. CLEMENT XIV. 141

our name, which gave us a sensible pleasure. Receive in testimony of our gratitude, and paternal tenderness, our Apostolic Benediction, as a pledge of all the happiness we wish you.

Rome, Aug. 9, 1769, the first year of our Pontificate.

L E T T E R CLXXXVI.

*To the Abbess and Nuns of the Monastery of
St. CLARE of MOULINS, in the Diocese of
AUTUN.*

DEAR DAUGHTERS,

WE have learned with gratitude, that our Elevation to the Sovereign Pontificate, notwithstanding our incapacity, had afforded you the greatest joy; and the more so as our Order thereby has received an additional splendor. In consequence thereof we are willing, notwithstanding the multiplicity of business of the greatest importance, with which we are overwhelmed, to give you, in this letter, an unequivocal mark of our kindness, hoping that it will serve to excite your charity, and engage you often to recommend us to God. The piety of your lives answer to us for the success, which your prayers must have with the Lord, who distributes his riches so abundantly on you.

As

As we have been informed, that you have much at heart the Canonization of our dear sister in JESUS CHRIST, the blessed COLLETE, the Reformatrix of your Order, and the Beati-
fication of the Venerable AGNES; we will take care to second your desires, without departing from the laws prescribed in like cases. In the mean time we grant you, with all the fulness of our heart, our Apostolic Benediction.

*Given at Rome, at St. Mary-Major's, the
7th of March, 1770, the first year of our
Pontificate.*

L E T T E R CLXXXVII.

*To the Rev. Father CHASTENET DE PUISEGUR,
General of the Christian Doctrine.*

DEAR SON,

THE paternal affection we bear towards you and your Congregation, is the reason that we share all we can in your second Election. In requital for your submission, and affection for us and the Apostolic See, we assure you, that whatever relates to you, shall always interest us in a warm manner. You have a sure pledge of what we say in the person of our dear son VALENTINE, a Priest of your Congregation, with whose merit we are perfectly acquainted, and in whose conver-
sation

tion we take a singular pleasure. He has long given proofs of his great zeal for you and your Congregation. We shall therefore let him see, in the business with which he is going to be charged, how much we have at heart whatever is for your advantage, and how great our regard is both for you and him. The cause of the venerable servant of God, CÆSAR DE BUS, your Founder, in which he is to be employed, in consequence of the decree of your General Chapter, will offer us a happy opportunity of granting him the effects of a kindness entirely similar to that, with which our wise predecessor, BENEDICT XIV, of happy memory, honoured him; the more so, as we desire, with the greatest ardour, to second your undertakings, which tend only to illustrate your Congregation, to give greater celebrity to the divine worship, and to possess in the midst of you a pattern of virtue for your imitation. To assure you of the extent of our inclination to oblige you, we give you, dear son, with a paternal tenderness, our Apostolic Benediction.

Given at Castelgandolfo, in the Diocese of Albano, under the Fisherman's ring, the 11th Oct. 1770, the second year of our Pontificate.

LET-

L E T T E R CLXXXVIII.

*To the Rev. Father JOHN-BAPTIST MARTINI, of
the Order of Conventual-Friar-Minors.*

DEAR SIR,

AFTER the first Volume, which you sent us, we have just now received the second, which treats on the History of Music. It recalled to our remembrance the ancient friendship which subsisted between us, as also your probity, your candour, and constancy in following the rules of the Cloister; virtues which you possess in an eminent degree. But since you add to the motives of this eulogium so profound a knowledge of Music; believe us, what pleased most in your present was, that this new performance will clearly shew the sagacity of your mind, the extent of your knowledge in that line, and will often enable us to praise, in your person, the man for whom we have a singular affection. We wish soon to see accomplished and perfected so excellent a work: it will be a new subject of glory to you, and to others a means of thoroughly understanding the principles, and knowing the progress of that charming art, which the Church has solemnly consecrated to the celebration of the divine mysteries. In a word, know that our ancient kindness for you is still the same you have often experienced in
time

time past; and that we will let no opportunity slip of giving you evident and repeated proofs of it. We will labour to convince you more and more, that our paternal love is still entirely devoted to you; and to give you a certain pledge of it, we grant you, with effusion of heart, our Apostolic Benediction.

Given at Rome, at St. Mary-Major's, under the Fisherman's ring, the 12th of Jan. 1771, the second year of our Pontificate.

L E T T E R CLXXXIX.

To Mr DE HAVERN, Knight-Counsellor, in the Supreme Council of War, and Gentleman of the Imperial Court.

DEAR SON,

WE have received, as a present, which gave us the greatest pleasure, the Medal you got engraved, on occasion of the marriage of our most beloved son in JESUS CHRIST, PRINCE FERDINAND, ARCHDUKE OF AUSTRIA, in which are seen the features of his august family. It was at once a proof of your respect for the house of AUSTRIA, and a manifestation of your zeal and love for us. For in sending us what could most agreeably please our eyes, on account of the paternal love we bear him, you joined to a present so dear to

U

your

your heart, sentiments full of devotion towards us and the Holy See. These sentiments we answer with the paternal kindness you ardently desire; and to give you a proof of it, we affectionately grant you our Apostolic Benediction.

Given at St. Mary-Major's, under the Fisherman's ring, the 20th Nov. 1771, in the third year of our Pontificate.

LETTER CXC.

To Mr. MOLINE, Advocate at PARIS.

DEAR SON,

WE have received the Account of the Universal Gallery, and our Portrait engraved in colours, which you sent us. In testimony of our gratitude, and paternal love, we grant you our Apostolic Benediction, as well as to all those, who by their talents have contributed to the perfection of a work, that does honour to the French nation.

Rome, the 12th Dec. 1773, the fifth year of our Pontificate.

LET-

L E T T E R CXCI.

To Mr MIGNONNEAU, Commissary of the Body-Guards of the King of FRANCE.

DEAR SON,

HEALTH AND APOSTOLIC BENEDICTION.

OUR dearly beloved son FRANCIS-JOACHIM DE BERNIS, Cardinal of the Holy Roman Church, when he presented to us a letter from you, together with the Metallic History of the House of LORRAINE, and a Manuscript of *Dom Calmet*, relative to that Collection, assured us of your sincere affection for our person; and the testimony he bore thereto, in which we have the greatest confidence, affords us a real pleasure.

You had already assured us yourself of your attachment, during your stay in this Capital; and you could not have given us a more sensible proof of it, than in offering to us the valuable and magnificent Monuments of an august House, which, when deposited in the *Vatican*, will infinitely increase the glory and splendor of our *Musæum*.

We have also received, with the greatest satisfaction, a Copy of your Translation,* which is an evident proof of your taste for Poetry, and of your progress in Italian Literature.

* The CLEMENCY OF TITUS, a Translation from the *Abbè Metastasio*.

Referring you to what Cardinal DE BERNIS, will write (whom we have engaged to testify, in a more ample manner, our favourable dispositions towards you) we desire you will be thoroughly convinced, that our unbounded esteem perfectly corresponds with the truly paternal affection, we have vowed to you, and which we carry to the greatest height.

And as a pledge of this affection, we give you, with all the fulness of heart, our Apostolical Benediction.

*Rome, the 12th of Jan. 1774, the fifth year
of our Pontificate.*

IT cannot but be agreeable to the Reader to give, at the close of these Letters, *the Dedicatory Epistle of the Theological Thesis* of the Conventual-Fryars of TURIN, so often mentioned in the Letters. This piece does honour to GANGANELLI; nor does it do less to those, who dedicated it to him, while he was no more than a Consultor of the Holy Office. They shewed themselves capable of appreciating his merit, and seemed, even then, to presage his future glory.—The reference also made to his Letters in this Dedication, shews that he had then written some, that were handed about and justly esteemed; and is one presumptive proof in favour of those already published.

E P I S T O L A

D E D I C A T O R I A

THESIUM THEOLOGICARUM.

Propugnatarum in Conventu S. Francisci Taurinensi, die 13^a Septembris, Anno Domini 1749, per F. Claudium-Antonium VELLET, ejusdem Ordinis Professum, sub moderamine R. P. BAUDIER, de Camberio, Professoris :

REVERENDO PATRI MAGISTRO

F. LAURENTIO GANGANELLI, *Sacrae Theologiae Doctori eximio, necnon Romanae Congregationis Sancti Officii Consultori sapientissimo, ex Ordine Minorum Sancti Francisci Conventualium.*

Palladem intus sapientem, & foris armatam finxerunt olim Poetae: verum quod in Pallade ingeniosè adumbraverat fabulosa antiquitas, hoc in te, Reverende Pater, ingenuè exprimit sinceritas. Uberrimos siquidem sanctioris doctrinae fontes, quibus praeclara mens tua intus irrigatur, ditatur atque exornatur, tam copiosè tamque salubriter foras emittis, ut & celebratissimam sapientissimi viri famam tibi metipsum jure ac meritò adsciveris, & validissimam
fortium

T H E
DEDICATORY EPISTLE
O F A
THEOLOGICAL THESIS,

*Maintained in the Convent of St. FRANCIS, at
TURIN, the 13th of Sept. 1749, by F. CLAU-
DIUS-ANTHONY VELLETT, a Fryar of the
same Order, under the Direction of the Rev. F.
BAUDIER of CHAMBERY, Professor.*

To the REV. FATHER

F. LAWRENCE GANGANELLI, *Doctor of Divi-
nity, Consultor of the Congregation of the Holy
Office, of the Order of the Conventual Fryar-
Minors.*

THE POETS of old have represented Pallas
as with wisdom within, and armed with-
out: but what fabulous antiquity had shadow-
ed in Pallas, genuine truth, Rev. Father, ex-
presses in your person. For you so plentifully
send forth, to the benefit of others, the streams
of that sacred knowledge, with which your
soul is watered, enriched, and adorned, that
you have justly gained every where the repu-
tation of a man of the greatest learning, and
never

fortium armaturam firmissimumque præsidium, iis omnibus qui ad te confugiunt, potentiori præstare patrocínio nunquam desiteris. Neque tutius profectò, Palladis Ægide protectus, posset quispiam decertare, gloriosiusve triumphare, quàm sub beneficâ tui nominis umbrâ. Securus ergo lætabundusque in arenam descendo, ex quo faustissimis tuis sub auspiciis inire certamen, felici quodam òmine, ac forte prosperâ, mihi hodie, benignè adeòque perhumaniter est concessum.

Demirabuntur fortasse nonnulli, me tibi, licet ignotum, Theologicas meas nuncupasse Theses. Verùm demirari facilè desinet, quisquis adverterit, me in insigni ac perantiquo hocce Taurinensi nostri Ordinis versari Cænobio, cujus alumni, pluribus sanè titulis commendandi, te inter honorarios ejusdem filios, ne humano dicam, sed divino propè consilio, connumerare certatim gestierunt, ac pro summo habuerunt honore. Quantumvis ergo ignotus sim tibi, Reverendissime Pater, extraneus tamen haudquaquam sum reputandus, sed domesticus quodammodo ac familiaris, dum tuis veluti in laribus propriis, studiorum meorum curriculum absolvere pro viribus satago.

Cùm vero juxta jurisperitorum effatum, Quæcumque in aliquo nascuntur aut ædificantur fundo, ad ipsum fundi dominum pertinere dignos-

never cease to grant to all, who have recourse to you, the strongest armour, and the most certain defence by your powerful patronage. Nor could any one, though protected with the shield of Pallas, enter on an engagement, or more gloriously triumph, than under the beneficent shade of your name. Void of fear therefore, and even with joy I enter the lists, since I am this day allowed, with so much condescension and kindness, to engage under the happy auspices of your name; a happy omen which insures success.

Some perhaps may wonder, that I who am a stranger, should dedicate to you my Theological Theses. But their wonder will cease, if they reflect that I reside in that famous ancient College of our Order at *Turin*, all whose pupils, commendable on many titles, have earnestly striven to count you among their honorary members, in which, to their glory, they have succeeded more by an act of divine providence, than by any human stratagem. However therefore I may be unknown to you, most Rev. Father, I cannot be called a stranger, but one of the same family in some sort, and an acquaintance, since I am labouring to the utmost of my power, to finish the course of my studies in a house that may be called your own.

And as, according to the axiom of the law, whatever grows, or is built on any ground, belongs to the owner of the soil, to whom could

noscantur, non alteri sanè jure potiori quàm tibi offerendi erant, ac consecrandi isti qualescumque laborum meorum ac vigiliarum fructus, quos in primario hocce subalpinæ nostræ provinciae lycæo, tanquam domestico tuo in solo, pro tenuitatis meæ modulo, excerpti atque collecti. Accipe igitur quod tuum est; exiguum equidem munus, præstantissimisque tuis dispar longè meritis, si ipsum dumtaxat suspexeris offerentem; nec tuis planè indignum obtutibus, si rem attenderis oblatam.

Tibi, venerabundus, sisto disceptationes de rebus Theologicis, in quibus (quemadmodum & in aliis liberalibus disciplinis) tam impensè, tamque laudabiliter, vel ab ipsâ tuâ adolescentiâ operam collocasti, ut alter veluti Saûlus, supra coætaneos tuos mirificè in dies proficiens, neminem fermè ex con discipulis superiorem, imò vix parem habueris. Juvenem Daniele in te redivivum reverebantur stupentes seraphici Populi nostri seniores, dùm te immaturâ adhuc ætate, gravissima profundissimæ sapientiæ, & consummatæ jam prudentiæ oracula promentem passim audiebant, & quem senectutis honore à Deo insignitum læti aspiciebant, inter Magistros in *Israël*, sedere quantociùs jusserunt, ut erudires plurimos.

Quàm perbellè, doctissime Mæcenas, quàm feliciter eorum responderis votis, imò & omnium superaveris expectationem, testantur Ascolum,
Aximum,

I with a better right present and dedicate, than to you, the fruits of my labours and watching, which I have plucked and gathered, to the best of my poor abilities, in this principal College of our Province of *Piedmont*, as in a soil belonging to you. Receive therefore your own. The present indeed is small, and far inferior to your merit, if you consider only the person who offers it; though it be not totally unworthy of being offered to you, if you consider the thing offered.

I present therefore to you, with the greatest respect, these Theological Disputations, as they treat of a science, to which, as to many others, you have applied yourself with so much diligence and success, almost from your very youth, that like another *Saul*, surprisingly outstripping day after day those of your own age, had scarce one school-fellow, who surpassed you, or even equalled you. The Seniors of our Seraphic Order revered you as a young *Daniel* returned to life, while they every day heard you, at an immature age, uttering oracles of the most profound wisdom, and the most consummate prudence. And as they saw with joy, that God himself had bestowed on you the honours of old age, they speedily ordered you to be seated among the Masters of *Israel*, that you might teach many.

ASCOLI, FANO, MILAN, BOLOGNA testify,
most learned *Mæcenæ*s, how perfectly you
answered their wishes, and surpassed the ex-
pectation

Aximum, Mediolanum, Bononia, quæ te Salomonis ad-instar sapientiam magnificè ex Cathedrâ tractantem, summâ cum voluptate exceperunt; testantur præclara illa atque feracissima omnigenæ doctrinæ tuæ femina, quæ in tuis quos mirè excoluisti discipulis, ad copiosissimam messem, quaquâversum fiunt quotidie maturiora; testantur denique, & posteris in ævum renunciabunt exquisitissimæ illæ tuæ de rebus, tum Philosophicis, tum Theologicis lucubrationes, in quibus sapientia, quæ austerâ priùs rigidaque apparebat, tyronibus præsertim, qui hanc in Scholis exquirebant, immutato jam vultu, ostendit se illis hilariter; ex quo potioris litteraturæ ac congenitæ tuæ eloquentiæ amænis eam floribus adornasti, pretiosioribusque multiplicis ac variæ cruditonis gemmis illam decorasti.

Tua hæc est illa, Reverendissime Pater, gloria nunquam interitura, singulareque decus, quod in Scoticis lycæis, & facundiam subtilem, & subtilitatem novâ feceris arte facundam. Quid mirum ergo, si fidum inclytumque ducem te sequi, ac absolutissimum veluti prototypum imitari ambiant, contendant, atque glorientur universi, tum præceptores, tum discipuli; elegantissimis atque doctissimis tuis ità delectentur litteris & scriptis, ut omnium jam terantur manibus, ac per orbem seraphicum absque præli adminiculo, sed solâ celeberrimi Autoris famâ, tanquam

pectation of all, while those cities heard you with so much pleasure magnificently treating of wisdom, like another *Solomon*, from the chair. Those fine and fruitful seeds, which you so wonderfully cultivated in your scholars, and which are every where ripening into a most plentiful harvest, testify the same. Lastly the same is testified, and will be published for ages to come, in those exquisite Dissertations on Philosophical and Theological Subjects, in which Wisdom, which formerly appeared so rigid and austere (especially to young people, who came to seek it in the schools) now shews itself with a pleasing and smiling countenance, since you have decked it out with the flowers of polite Literature, embellished it with your native eloquence, and set it off with the still more valuable gems of your profound and manifold Erudition.

There is one praise, most Rev. Father, which belongs to you alone, and never can be lost, and which has gained you great honour; the discovery of the art of combining in the school of *Scotus*, subtilty and depth of thought with a facility of expression and elegance of language. What wonder therefore, if all, both Masters and Scholars are ambitious, contend and glory in following you, as a most faithful and renowned guide, and in copying after you as the most perfect model: What wonder they so delighted with your LETTERS and writings, that they are now in every body's hands,

tanquam velocissimis deportata pennis, longè latèque circumferantur.

Fortunatissimæ meæ gratulor forti, quòd ex eis nonnulla delibare, perlegere, atque meditari fuerit mihi datum. Enim verò si quid in re litterariâ profecerim, illis me debere quàm plurimùm grato, lubentique animo profiteor. Novo itaque jure, æquissimo nimirum perennis gratitudinis titulo, consecrandæ tibi erant, Mæcenas, beneficentissime, Theologicæ meæ Theses. *Ad locum si quidem unde exeunt flumina revertuntur, omnia intrant in mare, & mare non redundat:* hosce profectò, qui ad te, veluti ad centrum cito properant cursu, tenuissimos licèt rivulos non aspernabitur, uti confido, neque respuet inexhaustum illud ac propè immensum altissimæ tuæ sapientiæ pelagus, quod una potuit Roma vastissimo suo complecti sinu.

Exultavit fanè isthæc Domina gentium, ex quo varios ac inestimabiles suavioris eloquentiæ, doctrinæque solidissimæ thesauros publicis in disceptationibus explicantem te stupens aspexit, dùm in Sixtino nostro divi Bonaventuræ Collegio moderatoris optimi partes omnes, plaudentibus universis fodalibus tuis, sollicitè laudabiliterque adimpleres. Igitur inter præclara præstantissimorum, quibus abundat sancta Civitas, ingeniorum lumina, sic tu emicuisti, ut
summus

hands, and carried far and wide throughout our whole Seraphic Order, without the aid of the press, but solely on the fame of the celebrated Author's name, as on the swiftest pinions.

I look upon myself as extremely happy in having been allowed to make some extracts from them, to read them over, and consider them. For, if I have made any progress in polite Literature, I acknowledge with gratitude and pleasure, that I am greatly indebted to them. My Theological Theses were therefore, most beneficent *Mæcenæ*, to be dedicated to you by a new right, viz. on the just title of perennial gratitude. *Unto the place from whence the rivers come, they return to flow again: they all run into the sea, yet the sea doth not overflow.* Eccles. i. 7. I trust therefore, the inexhaustible and almost immense ocean of your wisdom, which Rome alone could contain in its vast bosom, will not condemn or despise these, though small, rivulets hastening to their centre.

That Mistress of the nations rejoiced, when with astonishment she saw you explaining the various and invaluable treasures of the purest eloquence and most solid learning in the public disputations, while you discharged with so much care and honour the duties of an excellent Professor in our fixtine College of St. Bonaventuro, amidst the applauses of your companions. You shone so bright amidst all the great lights of genius, with which the
Holy

summus Pontifex (BENEDICTUS XIV) æquissimus, si quis unquam fuerit æstimator, suis plusquam lyncæis te statim discreverit oculis. Arduo ac perhonorifico te Consultoris munere festinavit condecorare, ut nimirum, præfulgida tanquam lucerna, in sublimiori collocareris candelabro, sicque splendidius, faciliusque luceres omnibus, qui in domo Dei sunt.

Neque porro fefellit eventus; ex quo etenim, in gravissimo purpuratorum Patrum, virorumque doctissimorum concessu, copiosos cœpisti sapientiæ tuæ radios effundere, demirati sunt illicò omnes, atque in dies magis magisque commendant singuli perspicuam illam tuam dicendi methodum, constantem styli & sermones elegantiam, firmam ratamque in selectissimis tuis ad difficillima quæque consulta responsis sententiam, adeò ut cum sapientissimo *Job* jure posses optimo dicere: *Auris audiens beatificat me, & oculus videns testimonium reddit mihi.... Qui me audiunt expectant sententiam, & intenti tacent ad consilium meum.* Sic reverà lucet, Pater Reverendissime, sic coruscat omnium oculis lucerna tua doctrinæ splendore.

Ast nec minus ardet caritatis in Deum & proximum fervor: verum jussus manum ori impono. Ea est etenim zeli veri Apostolici indoles, ut promeritas dedignetur, rejiciatque laudes, neque in alio prorsus velit gloriari, quàm, *in cruce Domini nostri Jesu Christi.*
Venera-

Holy City is filled, that the Sovereign Pontiff,* a just (if ever man was) estimator of merit, soon found you out with his more than Lyncean eyes, and hastened to decorate you with the arduous and honourable office of Consultor, that like a bright burning Candle, placed on a higher Candlestick, you might give light to all who are in the house of God.

The event justified his hopes: for as soon as you began to diffuse the copious rays of your wisdom in the assemblies of Cardinals and the most learned men, all were struck with admiration, and continue every day to commend the perspicuity of your method of speaking, the uniform elegance of your style and discourse, the steadiness and solidity of your opinions in your answers to the most difficult consultations, so that you may justly say with the wise *Job*. *The ear that heard me, blessed me, and the eye that saw me gave witness to me. . . . They that heard me, waited for my sentence, and being attentive held their peace at my counsel.* ch. xxix. 11, 21. Thus do you, most Rev. Father, burn and shine, in the eyes of all, by the brightness of your learning.

Nor is your love of God and your neighbour less fervent: but here I am commanded to be silent. For such is the nature of a true Apostolic zeal, that it disdains and rejects the best deserved praises, and chooses to glory in nothing but in the cross of our Lord *Jesus*

* Benedict XIV.

Venerabundo igitur silentio eximias prætereo virtutes tuas, indefessum nempe pietatis ac regularis disciplinæ studium, blandam morum comitatem, singularem in colloquiis affabilitatem, sinceram de omnibus bene merendi voluntatem, cæterasque omnes præclaras tuas tum animi tum corporis dotes, quas in te passim celebrant; imo nec condignè fatis unquam se posse celebrare fatentur, quotquot eas propiùs intueri, amænissimoque tuo perfrui meruere contubernio. Inter ipsas siquidem eminet profunda tua humilitas, quâcum inconditâ hâcce meâ oratiunculâ diutiùs decertare, te invito, nequaquam volo, feliciùs utique, gloriôsîusque Theologico in isto discrimine, te annuente ac protegente, decertaturus. Dixi.

Christ. I therefore pass over in respectful silence your eminent virtues, viz. your unwearied attachment to piety and regular discipline, the sweetness of your manners, your singular affability in discourse, your sincere desire to please, and the many other excellent endowments of body and mind, which those who have the opportunity of seeing them near at hand, and the happiness of enjoying your most agreeable acquaintance, every where celebrate, and acknowledge they cannot ever celebrate them sufficiently. Among these is most conspicuous your profound humility, with which I will not any longer contend by this my trifling discourse, contrary to your inclination, as I have the happiness and honour to enter these Theological lists under your auspices.

It was judged that the insertion of the following Letters, formerly printed with the Life of Clement XIV, would be equally pleasing to the Readers with the foregoing, and render the Collection of his Letters more complete, especially as a new edition of his Life is preparing for the press from the third Paris Edition, in which these Letters will be omitted.

L E T T E R CXCII.

*To the Prelate CERATI, Director of the Schools
at PISA.*

Rome, July 3d, 1756.

MONSIGNOR,

THE person in behalf of whom I interest myself, is worthy of a Protector like you; and saying this, I think I make his greatest eulogium. Your touch is too delicate, your understanding too penetrating, not to perceive his good qualities.—The more he is studied, the more deserving will he be found.

You moreover know my sincerity: I would not recommend him to you, if he were not worth the trouble of my doing it. All the solicitations in the world should never engage me to hurt the truth.

If a fortune cannot be made by telling the truth, I will continue all my life *Brother Francis-Lawrence Ganganelli*, and it is the best lot that can befall me for my own satisfaction and ease.

If

If I could drag myself away from my occupations, I would with pleasure run through *Tuscany*, and having once more seen *Florence*, which pleases the eyes with its beauties, and *Sienna*, which charms the ears with its language, I would admire *Pisa* for being so happy as to possess you.

No one can give a greater lustre to its schools, than your most illustrious Lordship. Besides the treasure you before had in yourself, you are returned to your own country loaded with the riches, which are to be found in *Germany*, *Holland*, and above all in *Paris*.

With regard to that city, the case is with me, as it was with our Patriarch St. *Francis*. I have long had a desire of going thither, without ever being able to accomplish it. I could have seen with the greatest pleasure that famous University, recommendable in so many other respects, but especially for the advantage of having had St. BONAVENTURE and St. THOMAS of AQUIN for its associates.

I must have had the eyes of *Argus* to have seen every thing, and I would have made good use of them. If I can judge of the piece by some patterns, *Paris* hath advantages, which other Capitals have not. The *Frenchman* is the first man of the world at blending the agreeable with the useful; and, as I have often said, he would almost make one in love with pain itself, so ingenious is he at making every thing amiable.

I have

I have always a numerous and excellent company. I alternately see the Prophets and the Fathers of the Church, with whom I fill myself, as much as I can: and you will certainly own, that a person hath the best company, when he enjoys the conversation of St. ATHANASIUS, St. AMBROSE, and St. AUGUSTINE. This latter appears to me every day more beautiful: He wanted nothing, but the Philosophy of a more enlightened age, to be perfect in every kind of learning. When grace changed his heart, it did not convert an ingrate. Nothing is more wonderful than the manner in which he maintains its Efficacy, and its rights against the arrogance of *Pelagius*.

I am now reading over again the letters of St. JEROME. This is my recreation; and I look upon myself, as the richest and happiest of mortals, when, with that book in my hand, I lose myself in some solitary walk. There are some gardens about *Rome* made on purpose for me, because I find nobody there but myself; or, by chance, some Gardener, with whom I can enter into chit-chat, when I am tired of studying.

If I see any of our GRANDEURS, it is only in going through the City; and I moreover do all that I can, not to be seen by them. After all, I am an Atom, and consequently incapable of drawing on me the attention of an *Eminence*.

I fear

I fear you will not come to *Rome*, as you promise. You have so many friends, that they will detain you where you are, in spite of your teeth: but consider you have fresh ones in every country; and for one that you lose, you will find a hundred.

There is plenty of news stirring, but more absurdities. Our *Romans* have a voracious mind, which always stands in need of food.

The Marquis of STAINVILLE*, Embassador from France, signalizes himself every day by his magnificence, and still more by his greatness of soul and his genius. No one was more proper than he to make both his King and Country respected. He deceives all our Politicians by telling them the truth. The HOLY FATHER hath a great regard for him, and you know, that in matters of merit, he is a great *Connoisseur*; he analyses people, and forms his judgment of them at once.

I have the honour to be irrevocably with all the sentiments of esteem which are due to you, at the same time kissing your hands,

Francis-Lawrence Ganganelli,
Of the Convent of the Holy Apostles.

* Now Duke de Choiseuil.

LETTER CXCIJ.

To a Master of the Novices.

Rome, Aug. 9th, 1756.

Rev. Father,

THE post you occupy requires equal mildness and steadiness. It is to be considered, that if a Religious ought to be circumspect in his conduct, the gravity of old men cannot fall to the share of a young man.

The great talent of a Master of the Novices consists in the perfect knowledge of the source from whence the faults arise, in order to humble, if it be pride; to encourage, if it be sloth; to mortify, if it be a love of ease; and to repress, if it be petulance. You will take care that your young people be always employed. Besides that employment fixes the mind, and captivates the imagination, it causes moreover the talents to shew themselves. In some they unfold slowly; but with a little patience and sagacity, one may judge, if any rays will ever break through the cloud, or if it will for ever continue opaque.

If you suffer yourself to be carried away by a bitter zeal, you will, some time or other, send away young people, who would become the glory of the Order. Those who have the best parts,

parts, are often of the most impetuous temper; and if a person be not so much master of himself, as not to be hurt with such a temper, some starts of vivacity, which were merely the effect of want of thought, may ruin a young man for ever, by making him lose a state of life, in which he would have rendered important services to the church.

Carefully avoid following an uniform method in your manner of directing. One ought to suffer a severe reprimand, while another stands in need only of a look: *One is to be treated one way, another quite differently**.

Let your very silence speak; it is the way to find fault but seldom. Young people almost always believe, that it proceeds from humour, or a pleasure taken in scolding, when a person never ceases giving them advice—And very often they are not mistaken.

Watch them carefully, but do not let them perceive it. When we shew an air of distrust, we inspire them with a desire of lying and deceiving us. A tone of friendship pleases a Novice: whereas an air of severity hurts and provokes.

Scarce ever pardon any thing, that directly attacks Religion; and be very attentive to whatever hurts morals. Purity becomes all Christians, but in a particular manner Priests and religious persons—Distinguish however a momentaneous fault from a sin of habitude.

* Alius sic, alius vero sic. *Thomas à Kempis.*

Remember that true virtue is not austere, and that a smiling countenance inspires confidence. People are generally hurt with a cold and serious exterior, because it carries with it the appearance of pride.

Push not perfection too far; men are not Angels, and we must be wise with sobriety; or else the young people will take an aversion to you, and grow tired of piety itself. It is not the repeating of precepts that will make them better: a man may preach all day long, to no effect, unless he give some principles to go on. When a person is convinced by reasoning that there is a God, and consequently a Religion; and that the only true one is that which we profess, he suffers himself no longer to be dazzled with sophisms; and, if he sin, he is certain he does ill. Banish the use of spies as a public pest: otherwise you accustom men to become hypocrites and false friends. Have an equal abhorrence of prepossession; it is the cause that the innocent is ever oppressed, and that the guilty triumphs. If you learn any thing by reports, proceed to an eclaircissement, and never condemn any one, without giving him an opportunity of defending himself.

Never punish without giving previous notice, unless it be a crime that requires a proportionate punishment on the spot. Be more indulgent with respect to secret faults, because no scandal follows from them; and scandal is the

the greatest of evils. Follow the precept of the Gospel in charitably admonishing him who goes astray.

Consider that recreation is necessary to youth, and that the mind is like a field, which stands in need of a fallow to produce a better crop. Moreover it is proper that every thing should seem to be done with liberty—Obedience becomes an insupportable yoke, unless the superior take care to make it easy.

Never put in the hands of the Novices any of those Apocryphal books, which St. Paul calls old wives tales: *Avoid silly old wives tales**. Truth cannot be maintained by lies, and Religion is truth itself. Vary the reading of your young pupils, and never apply them to mere contemplation, for fear of heating their imagination, and leading them astray. Besides, in a tender age of life, the memory must have facts that it can retain. Above all things maintain peace among your flock, taking care to raise the souls of such as are intrusted to you, above all the *minutiæ* of the Cloister, which too often degenerate into disputes, hatreds, and jealousies. Teach them to be great in the least things, and to set a value on the most abject duties, by the manner in which the acquit themselves of them.

Stifle ambition, but excite emulation; otherwise you will make them either proud or idiots.

* Ineptas autem & aniles fabulas devita. 1. Tim. iv. 7.

Inspire them with the spirit of the body, but so that it may be kept within the bounds of moderation. Unless we have an attachment to the society of which we are members, we insensibly lose a relish for our state of life: but if our attachment go beyond bounds, we look upon ourselves as necessary, we despise other Communities, and even go so far, as to canonize those abuses, to which we are attached either by practice or prejudice.

Shew yourself always the same: there is nothing so ridiculous as a man who is not like himself. Young people have a quick eye, when a superior is to be analysed. They are seldom mistaken with regard to a capricious fellow, or an Original. We disconcert their schemes and gain their esteem, when we always walk in the same line—Let us have nothing of humour, but a deal of steadiness.

Avoid familiarity, but be less the superior, than the friend of those who are under your care. Let them find in you a Father, and let them know, that nothing hurts you more, than to be obliged to reprimand them.

Shew no predilection, except to such as are more discreet and pious than the others; and this only, when it may be a lesson to the thoughtless and slothful.

Never use cunning to make them acknowledge the faults you want to know—Cunning is irreconcilable with probity.

Pro-

Proportion the chastisements to the faults, and make not crimes of flight transgressions, which suppose neither wickedness nor irregularity.

Men are not amended by noise. St. *Francis of Sales* said: "that he moved sinners more "by tenderness, than by scolding."—The language of the Gospel is that of persuasion.

Lead none by extraordinary ways, and stop such as would follow them, unless there be something supernatural in the case; but these cases are so rare, that they can never become a law. The age of *Mystics* and *Contemplatists* is past, and it would be dangerous to recall it back.

Let your young people have the liberty of speaking before you, without being intimidated: 'tis the way to know their interior.

In a word, behave like a good Father of a family, who wants to make neither slaves, hypocrites nor idiots of his children, but men, who may know how to give to God what is due to him, to Religion what belongs to it, and to Society what is proper for it. The first of all rules is to learn to love the Lord, and to do nothing that can displease him: It is the only object of all Religious Institutions. For you know, Rev Father, as well as I do, that our regulations would be often childish, if they were not means of leading us to God. Every Founder of a Religious Order devised those, which he thought the most proper for that end.

Guard

Guard against that pedantry, which gives itself out for impeccable, and as knowing every thing. When I taught, and was asked any thing, which I really did not know, I frankly owned my ignorance, even before my Scholars; and they only esteemed me the more for it—Young people like that we should come something near them.

If I have been somewhat long, it was from this consideration, that the life of a Master of Novices is a life made up of a detail of business. You might have addressed yourself to others much more properly, than to me, with respect to the observations in question; but it would have been hard for you to have hit better on with respect to the zeal with which I have served you.

If my pen has wandered in what I have written to you, my whole heart is in these last words, which assure you, that no one can love or esteem you more than I do. Be thoroughly convinced of this.

Salute all our friends, and particularly my Scholar, who is always present to my mind. I will send him the book he desires, the very first opportunity. Adieu.

F. L. Ganganelli,

Of the Convent of the Holy Apostles.

LET-

L E T T E R CXCIV.

*To the Abbé LAMI, Author of some Periodical
sheets at FLORENCE.*

Rome, Nov. 17th, 1756.

S I R,

I Always read over and over again all your papers with the greatest pleasure, and especially since they began to give us an idea of the *French* Literature. I think the *French* are not so rich in expressions, as the *Italians*, but they are more so in thoughts.

I know a number of works composed among us, where a person is enchanted with flowers, cascades, vistas, which constitute the whole beauty of them; but there is no fruit of any sort to be gathered.

The misfortune arises from this, that we have a language, which makes us lazy at thinking. As it is very beautiful and rich, we reckon we have done enough, when we use it with art; and as it is seducing, it drags us along in spite of our teeth; and instead of being concise, we are diffuse.

The *FRENCH* language secures the *Frenchman* against these defects. It is formed to bring forth thoughts; and the ideas, with which they never fail to clothe it, make up for its sterility.

True eloquence is fonder of images in the things, than in the phrases. This is what I
en-

endeavour to persuade our *Litterati* and Preachers, who do me the honour to consult me.

We are so verbose and fond of digressions, that ten of our sermons would only make one of *Bourdaloue's*. In the shortest Discourse we are for calling to us all the truths, instead of dwelling upon that, which we purpose to make known. This is like our Poets, who are always for making the birds to warble, the brooks to purl, and Echoes to moan.

I speak to you the more freely on this string, as you yourself love precision, and are not guilty of the fault, with which I reproach my countrymen.

A man is always weak, when he is cowardly. If Eloquence have no spring, it makes only a momentaneous impression: it is a Nofegay that pleases, but withers the same evening.

There ought to be a soul in Eloquence, and too often there is nothing but wit. One man thinks himself a Poet, and he is only a Versifier: another thinks himself an Orator, and he is a mere Rhetorician—Puffing and swelling is no less opposite to true Eloquence, than sterility.

Our modern pieces of Poetry are like those factitious Gardens, where Art hath done every thing, and Nature comes in for no share. Oh! why should so much pains be taken in hunting after that, which would spring up from under our pen, if it were not for the madness
of

of constraining our thoughts? They are then rather a miscarriage than a birth, and become an early fruit, which grows rotten, before it is ripe.

If I dote, my dear Abbé, it is because I am absorbed in a work, that leaves me only one quarter of myself. The three other parts go in Differtations, Examinations, and a lassitude that often overpowers me, and leaves me only an undetermined existence. I sometimes rise up from my chair, and then sink down into it again, not knowing what is to become of me.

Then again I come to my senses, and walk out to recover from my fatigue. I take the first road I see, and enter into conversation with the first person I meet. I do as the swallows do, who skim along the ground, after they have been flying over the tops of houses.

You would often be of great help to me, if I could enjoy your conversation. There is undoubtedly a great deal of sense and erudition among my brethren. I am indebted to them for all I know; but every one hath his particular employment, and the time, which is at their own disposal, in a City like Rome, where all is occupation, is only given them drop by drop.

Make my most respectful compliments to the Prior of the Dominicans of the great Convent. Besides that he is of a flourishing Order, which is esteemed and cherished by every one, in

proportion to his love for the Church, I am sincerely attached to him on his own account. He hath all the Candour of the ancients, and all the wit of the moderns. He must have received the Chocolate I sent him, and I wish I could drink it with him.

You will perceive by the reflections I have made, that the love of my country doth not blind me with regard to the defects of our writers. Though strongly attached to my country, I can distinguish what is good in it from what is bad. I think the same of the Religious Orders: I praise what is praise-worthy, but do not approve of what is defective, being fully convinced, that there is neither family nor society, wherein every thing is perfect; and that the Community of heavenly spirits is the only one, where virtue is without a stain.

I should be glad to be master of your time: I would then oftener converse with our Poets and Orators. I like whatever leads the imagination to take a walk without leading it astray, and whatever helps to diversify the ideas.

There is something, undoubtedly, pleasing in erudition; but it is a field you must be perpetually grubbing up; whereas the *Belles Lettres* are a Parterre, where you have nothing to do, but to gather or sow flowers. I wish there were funds instituted in every country in order to produce works analogous to the genius of each nation. There each people would find shades adapted to their sight,
and

and would insensibly gain a taste of the good and beautiful: but it must be an expert hand that knew how to fort the colours.

The FRENCH style would moderate that of the Orientals; the *Italian* would communicate a warmth to the *German*, and so of the rest.

I applaud, with all my heart, the eulogium you bestow on the learned *Minims*, the Fathers *Le Seur* and *Jacquier*. I have long esteemed them, and known them as two rare men, who form an epoch in our age, and add a lustre to it. They are an infinite addition to the glory of an Order, which hath produced MARCENNES, MAIGNANS, FEUILLETES, PLUMIERS, NICERONS, MANCINIS, &c. and hath never yet transgressed the bounds of Religious humility.

You will have read the last production of *Francis Zanetti*. If he had lived at the time, when fable was in vogue, he writes so well, that he would have been Secretary to the Gods, and we should have read his name in the Mythology. I could like to have heard him in conversation with the famous *Fontenelle*. Both of them Secretaries to two famous Academies; both of them full of anecdotes, fallies, and amability, they would have made the wit of the *Italian* and *Frenchman* shine forth to the greatest advantage.

How charming must it be for a powerful Sovereign Prince, who could gather together all the great men of Europe, to be in the midst

of them, with competent natural parts (that is to be understood) to comprehend what they said, and have a taste for it. It is on such an occasion, that if I were rich, I would willingly pay to be in one of the front boxes.

Blame yourself, if I suffer my imagination to take wing. As you have one of the brightest, I presume to make an effort, not indeed to come up to you, but at least to follow you.

I leave you for the company of two brave officers, who have all the merit and honour of their profession. We talk of war, and that will not surprize you, if you only please to remember, that it was a *Franciscan-Friar* who invented gun-powder. By discoursing with men of every state of life, we at last come to have a little knowledge of every thing; but when I read you, I then own that I know nothing at all.

The Father *Capuchin*, whom you saw, doth not travel like an ordinary man. His eyes are telescopes, and his head is a laboratory, wherein the finest things are distilled. The Pope himself hath given him a letter of recommendation to the Court of *Turin*.

I am ever your servant, but much more your admirer.

F. L. Ganganelli,

Convent of the Holy Apostles.

LET-

L E T T E R CXCIV.

To Count ALGAROTTI.

Rome, Dec. 7th, 1756.

SIR COUNT,

THE work you sent me hath brought back youth to my mind, which had grown old for many years under the weight of Compilations, Discussions, Dissertations, &c. for of these there is no end—But our will must be that of God.

You must have rejoiced the shades of our ancient writers by renewing their manner of writing; and have grieved those who are now living, by the vexation they have at not being able to imitate you. In this you give a proof of your courage, since you are not afraid of falling out with the living.

The colds of the north have not damped the warmth of your genius—It is true indeed you are in *Prussia*, near a Monarch, who enlivens all who approach him.

GERMANY hath the precious advantage of having Sovereigns, who are judges of merit, and have the art of making it known. What light and virtues hath not the Queen of *Hungary* spread over her territories? I shall never forget that I had the happiness to see her, when she came to *Milan*. I then taught in that city, and the whole time she stayed, my heart

heart leaped for joy. The presence of great personages makes the same impression on me, as the sun doth on planets. I grow young again, and am born again.

If the Sovereigns, who govern us, had time to judge of merit, and to reward it, there would rise up amongst us a crowd of excellent writers, and excellent artists.

ROME hath a set of sparkling, profound, and sublime wits, who only want to shew themselves, but are either absorbed or evaporated for want of the means. A Pope is only a transient ray, and often hath not warmth enough to make the genius bud, which is found all over his climates.

One would say that the MICHAEL-ANGELOS, and TASSOS dare not spring up again, for fear of not being recompensed. Moreover the preceding age hath made us lazy. We thought we could do nothing better, than merely to gather the flowers and fruits, which the seventeenth century brought forth. And indeed we see, that there have always been some intervals between two celebrated ages, and that the age of *Augustus* had none to succeed it—That of *Seneca* was only a bastard, nor did it appear till a long time after.

But I take you from yourself, while I employ you with my ideas, which are a thousand times less worth than yours: however I make myself amends for the silence I have kept all day. None are fonder of talk than studious

Let. cxcvi. P. CLEMENT XIV. 183

dious people, when they are once set a going. One wants to say in an hour, what have been smothered for ten. But whatever happens, I will never be silent, when I have to assure you of the sincere affection, and high esteem, with which I have the honour to be,

Sir Count,

Your very humble, and

Very obedient Servant,

F. L. Ganganelli,

Convent of the Holy Apostles.

My kind compliments, if you please, to all those who still remember me. I never shall forget that I owe to *Bologna* a part of my knowledge in Natural Philosophy. That City is a focus, in which all the rays of the sun unite.

LETTER CXCVI.

To Father a Theatin.

Rome, March 8th, 1758.

Rev. Father,

DO not ask me what I write to you about. I only simply know this, that I love you, and I charge my pen to express it, which it doth, better or worse; and my head is so spent with a long and troublesome piece of work, that I can no longer range my thoughts
in

in any order: scarce have I strength enough to remember, that I exist. I do not come to myself, but by thinking of the attachment, with which I shall be during my life your servant and friend,

F. L. Ganganelli.

Convent of the Holy Apostles.

Make my compliments to *Signor Avvocato*. I will answer him soon, but in a style far below his. The Magistracy, ever since *Cicero's* time, challenge by prescription the right of having among them men of the greatest eloquence.

LETTER CXC VII.

To the Prelate CERATI.

Rome, May 6th, 1758.

MONSIGNOR,

I HAVE all the difficulty in the world to keep my hand steady enough to inform you, that LAMBERTINI is no more, except in his writings, and in our hearts. His death causes in me a tremor, which agitates and overpowers me. Besides the grief I feel for the loss of a Protector, and, I make bold to say, a friend, I foresee that, notwithstanding the merit of the Sacred College, he will not be
re-

replaced; and, I know, his prudence and moderation were still wanted.

The ROMAN people, who rise and fall like the waves of the Mediterranean, and who would change the Pope every year, rejoiced at their happiness, that he was at last gone, who had reigned nineteen years. But let us leave them to abandon themselves to a senseless joy; before six months are past, they will feel their loss, and will join the whole world in bemoaning the death of BENEDICT XIV.

And indeed it would be somewhat singular, were the *Roman* people to leave it to the *Protestant* Communions to regret the loss of LAMBERTINI; for certain it is, that *London* and *Berlin* will both deeply be affected with his death.

A little more courage would have made him perfect. There were a thousand things he wanted to accomplish, which he durst never begin. A man must be intrepid, when he has a mind to do good, and especially if he be Head of the Church; for how many obstacles has he not to overcome?

Let his death ripen a little, and we shall be better judges than we are now, of the full merit of BENEDICT XIV. Every year will only add to his reputation. His cheerful disposition supported him in the midst of his greatest pains; it seemed as if his body had not belonged to him, so little did he appear to be affected by it. If he was vexed at any

thing; a little fit of passion, which lasted only for a few minutes, soon freed him from his vexation.

He one day said to me: "Man raises phantoms in his own mind to frighten himself; and the imagination is a more ample magazine of disquietudes and pains, than the heart. But I have made myself master of mine, so that it never represents any thing to me but agreeable ideas."

I have not as yet advanced so far, but I shall some time or other. I stand in need of the whole of my mental faculties, and I have not enough of the whole to abandon any part to the discretion of Events. Man is not a tree to suffer himself to be shaken by a storm, and to lose, at the first blast of wind, his stability and verdure.

I hear with pleasure that your health grows better and better every day. That of studious people wastes insensibly: but then it never feels the shocks, which kill people in the world, or in a short time render them decrepit.

I find solitude is a burden to you, when you cannot study: but then with you the spirit of prayer supplies the place of every thing. Oh! how can a person tire, when in conversation with the Supreme Being! Conversation with God places the soul where it ought to be; but it is in a state of violence, when drawn from its Creator.

I have

I have had a very heavy piece of work on my hands for six weeks past. To be always at the service of others, and never do any thing for one's self, is the most cruel of all the tasks I am obliged to perform. But then I am a Religious man, and consequently am obliged to divest myself of my own will, at least sixty times in an hour.

The bell, which frequently calls me to my different duties, sometimes appears to me very troublesome: it is however a very good friend, who comes to do me a kindness. It prevents any excess in study, which would not fail of exhausting all my strength at last, and render me incapable of being either with myself or with society.

The Religious are commonly accused of having a pedantic and diffusive style; but they ought to have a very concise one. This however is certain, that if their phrases are not divided into small parcels, their thoughts are often so, by a succession of exercises, which drag them every moment from their cell and from their labour.

ROME is now open to calculations, projects, and even predictions. In a few days time there will be as many Popes as there are Cardinals, by the pains every one will be at to choose his Protector or acquaintance.

These things are to me of so high a nature, that I leave Providence to act, and events to take their course, without giving myself the

trouble of pointing out him, whom God will bring from out of his own secret, when he pleases.

The CONCLAVE is a second firmament, especially to the mortals who are not there. Telescopes are made use of to view it, and therein are discovered stars, which are soon eclipsed, after having appeared with the greatest brightness; and Comets, which disappear successively. As I meddle little with Astronomy, and the earth is fully sufficient to exercise my limited understanding, I leave this magnificent object to whoever hath a mind to contemplate it.

As for you, *Monsignor*, who were formerly the *Confessarius* of a Conclave, you will call to mind on this occasion, what passes and what is seen therein. Cardinal *Cavalchini* is already on the list. He is an Ecclesiastic to his finger ends; and we live in an age, wherein we stand more in need of good examples, than ever before. But he has something belonging to him, which will do him a prejudice; and you know very well, that, in the election of a Pope, more attention is often paid to the accessory than to the principal.

The moment is at hand, when I shall have time to employ myself in what concerns you. I shall not indeed use as much knowledge as zeal; but my comfort is, that in your eyes, the good heart of your friends supplies the want of erudition. You pardon nothing in
your-

Let. cxcviii. P. CLEMENT XIV. 189

yourself, but can excuse every thing in others, even that simple and ordinary manner, in which I honestly tell you, that no one can be more your servant than I am, &c.

F. L. Ganganelli,
Convent of the Holy Apostles.

L E T T E R CXCVIII.

To Cardinal PASSIONEI, *who was then at*
FRESCATI.

Rome, Oct. 10th, 1758.

MOST EMINENT,

I Cannot send your Eminence the solution you desire of me till Monday next, and I must moreover arm myself with courage to dare to undertake it. The first glance of your eye on my labour will burn the paper and reduce it to nothing. The looks of a man of learning, who, like your Eminence, sees the bottom of every thing, who has read every thing, and forgot nothing, consume in an instant such diminutive Beings as I am. I will however, my Lord, comply with your orders, rather choosing to pass in your eyes for ignorant, than disobedient.

YOUR EMINENCE doth me too much honour in inviting me to come and see your delicious Hermitage, and the more so, as every one desires

desires that happiness, though every one that desires it, cannot obtain it—Business chains me down.

I kiss your Eminence's hands, and am with the most profound respect, &c.

F. L. Ganganelli,
Convent of the Holy Apostles.

L E T T E R CXCIX.

To the Rev. Father POURET, then Guardian of ANNONAY, now of the Great Convent of Cordeliers at Paris.

Rome, 24th of November.

Rev. Father,

ON account of a multiplicity of business, with which I have been taken up, and from a desire of writing to you with my own hand, I have delayed to this day giving you an answer. Now that I am a little more at leisure, I return you thanks for the sentiments of joy and affection which you have been so kind as to manifest on occasion of my being promoted to the dignity of Cardinal. You may reckon on my good will to testify my gratitude on every occasion; and while I assure you of this with the utmost sincerity of heart, I recommend myself to your prayers, and am your most obedient and affectionate,

F. L. Cardinal Ganganelli.

P. S.

P. S. As to what concerns your house, my opinion is, that you should refer that business to Cardinal *Colonna di Sciarra*, the Protector of our Order and of the French nation: but be convinced that I shall ever be ready to employ myself on your behalf, and in your business. Adieu, and adieu once more.

L E T T E R CC.

To Monsieur CARACCIOLI.

Rome, July 12th, 1764.

I Thank you most sincerely, Sir, for the present you made me of the *Historical Eulogium of BENEDICT XIV.* It is eloquent and true like LAMBERTINI himself, worthy of you, and of him, and very proper, though too short, to inspire the highest esteem for the memory of so great a Pontiff. I congratulate myself for having engaged you to publish that work.

Your *Characters of Friendship*, translated by Abbé *Martini*, have been procured for me. The more I read them, the more I find in your thoughts an Italian genius, which points out your origin. I exhort you not to interrupt your literary labours. By them you give a new lustre to your name, already so recommendable, and so well known, and you gain the esteem of all who honour virtue.

If you return to *Italy*, I shall be extremely glad to see you. In case you have not an opportunity of sending me the work you mentioned, I shall desire the Cardinal *Caraccioli*, as he has it, to be so kind as to lend it me.

If the Abbé *Gregory* ever writes to you, he will tell you, that I sometimes see him, and that we talk of your works with pleasure.

Nothing can be added to the sentiments with which I desire to prove to you, how sincerely I am, Sir, your affectionate servant, &c.

The Brief addressed to Mr GEORGE ALARY.

CLEMENT XIV. POPE.

To our dearly beloved son GEORGE ALARY,
Health and Apostolic Benediction.

WE have been informed, most dearly beloved son, that after your return to the Seminary at *Paris*, you had retired to the Monastery of *La Trappe*, and that you had already embraced the Cænobitic life. As this shews us, how entirely your mind is disengaged from all earthly affections, and that it no longer desires any but heavenly things, it is a reason for us, to whom the care of souls is intrusted, to desire the more ardently, that you would go, and join once again the Directors of the Seminary, who stand in need both

both of your good example, and of your assistance.

You very well know, my most dear son, that they expected you with the greatest ardour, and that they hoped, for the good of the Missions, to reap the greatest fruit from your advice. They lamented to find their hopes frustrated, and we ourselves are sensibly affected with their desire of having you again, and of the loss they suffer by not having you.

It was this consideration that made us address this letter to you, while you had not as yet made your profession, to conjure you in the most pressing manner, to return to your former condition, to sanctify yourself in the way you had once entered on, which, while it furnishes you with the means of being useful to your neighbour, cannot miss of being greatly advantageous to yourself. We doubt not of this return being very pleasing to God, nor of its being a call from him, that resuming your former post, where he had placed you, you may consecrate your piety, zeal, and talents to the gaining of souls. Take courage then, and remember, our dear son, that you must persevere in the firm resolution of labouring for the good of the Missions, as you have hitherto done in a manner equally commendable and edifying.

Reflect with yourself, that there is nothing more proper to obtain from Almighty God a crown of glory, than the Apostolic functions,

and that there is nothing that more inflames the soul with divine love.

We desire, dearly beloved son, that you would receive this exhortation as coming from him, who exercises the ministry of Christ on earth, and to whom obedience is due, since the care of feeding the flock of the Lord hath been intrusted to him. We have a firm hope, that you will be moved by our zeal and affection for you, so as to return, as soon as possible to the Seminary. You will thereby merit more and more our paternal kindness: and receive now our blessing as a pledge thereof. We send it, our dear son, with all the fulness of our heart.

Rome, near St. Mary-Major, under the Fisherman's ring, the 22d of Dec. 1773.

By order of our most Holy Father Pope Clement XIV.

Benedict Stay.

This so affectionate and moving a letter produced its effect. Mr. Alary quitted his solitude, and went to rejoin his illustrious Companions, and resumed his laborious and venerable functions.

End of the first Part.

PART



P A R T II.

CONTAINING

Several DISCOURSES,

A PANEGYRIC, and other INTERESTING
PIECES, lately collected.

To which are added,

Some PARTICULARS of his PRIVATE LIFE,
ANECDOTES relating to his Family, with an
ELOGIUM printed in Latin at Rome, &c.



A
DISCOURSE
ON
RELIGION,

Pronounced at ASCOLI about the Year 1732.

*Children, hearken to me; I will teach you the fear
of the Lord.*

WHilst fortune every where preaches the love of riches: whilst pleasure makes her seducing voice heard to entangle us in her nets: whilst glory offers us all the honours of this world, to inebriate us with a vain incense; whilst every object embellished by nature are so many echoes, which repeat the charms of this world, and invite us to fix our hearts on them: RELIGION conjures us to think on God alone. *Children, hearken to me, I will teach you the fear of the Lord.*

How eloquent is this divine language! How much does it contain in a few words! 'Tis not the discourse of one who seeks to deceive you, nor the elocution of a Rhetorician, who makes use of pompous words to surprise your credulity;

credulity; it is RELIGION herself, who, a daughter of heaven, and the mother of virtues, came down on earth for no other end, than to form a holy concert between man and God, and to exhibit a spectacle a thousand times more wonderful and affecting, than all the beauties scattered throughout the universe.

I see her, this divine RELIGION, coming from the bosom of God himself, like a flash of lightning, and diffusing her light from pole to pole, with the greatest splendor and majesty. All nations struck with such a prodigy are going, no doubt, with transports of admiration to pay her, with profusion, the homages of their hearts and minds; to forget, in a word, all nature; to separate from all creatures, in order to contemplate this grand and magnificent object alone. No, my brethren, the case is not so: but through the most incredible blindness, the most frivolous objects, and such as have only a momentary brightness, will make this same RELIGION disappear, though she comes surrounded with all the glory of God. There are only a few privileged souls, whom the world looks on even with contempt, that will hear her voice. Men will lend an ear to syrens and serpents, and shut it to the voice of RELIGION, which calls on all mankind with the greatest tenderness, and recommends to them, above all, the fear of the Lord. *Children, hearken to me; I will teach you the fear of the Lord.*

No

No mother is more tender than Religion: none has a more sincere affection for her children: none is more capable of executing whatever she undertakes for their happiness.

MONICA is admired, that incomparable woman, who poured forth so many tears on her son AUGUSTINE; who crossed the seas with the most heroic courage not to abandon him, coming from *Africa* to *Italy*, occupied with his conversion alone, waiting with a holy impatience for the moments of the grace necessary to change his heart: nevertheless, Christian hearers, MONICA here exhibits only a spark of that fire, with which Religion burns, when a sinner is to be assisted.

I see the land and seas witnesses of the zeal of the great Apostle, of the fervour of his disciples, who succeed one another from age to age, to spread the sacred truths in the most barbarous isles, and most retired deserts. Here they are happy storms, which effectually frighten Idolaters and Unbelievers: there they are benign clouds, which pour out, in large waves, the blood of JESUS CHRIST. From their mouths is heard Religion itself, which ceases not crying out, with the most lively tenderness and ardent charity: *Children, hear-ken to me; I will teach you the fear of the Lord.*

It is, as if she spoke thus to all mankind.
 “I will not teach you to handle the globe and
 “compass, but to take into your hand the cross
 “of JESUS CHRIST, as your strongest support. I
 “will

“ will not teach you the rules of Politics,
“ which, too often, are no more than the art
“ of deceit; but I will plainly shew you the
“ road that leads to heaven. I will not teach
“ you to understand the course of the stars, or
“ to discover the secrets of nature; but I will
“ convince you, that the figure of this world
“ passes away, and that there is nothing more
“ dangerous, than to fix your affections on it.
“ I will not give you a description of the earth,
“ but I will point out to you that small space,
“ which you will occupy at your death; for it
“ is this must detach you from the love of ho-
“ nours and pleasures: I will not inspire you
“ with a desire of victories and triumphs, which
“ forms and animates the Heroes of the world;
“ but I will inflame you with the love of eternal
“ goods, and teach you to conquer yourselves.”

Such, Gentlemen, is RELIGION, and such her conduct towards us. She spares neither pains, nor watching, nor sweat, when the question is, to penetrate us with the fear of the Lord. She sometimes opens her tribunals to reconcile us with JESUS CHRIST; at other times her Tabernacles, to feed us with his sacred flesh.

What is there, this divine Religion has not done, to testify to us her zeal and love? She took us up the moment we came into this world, to bring us into her temples, and to imprint on us the zeal of Christianity, which nothing can efface. She has followed us step by
step,

step, and put into our hands, as soon as we began to speak, the alphabet of those holy truths, for which we were born; communicated to us the grace of all the sacraments, and interested herself for our salvation in the most wonderful manner, by her Sacrifices, her Festivals, her Instructions.

Oh! If you discover not in these strokes her tenderness and zeal; if you be not affected by this her behaviour, the reason is, that you unhappily form your judgment of this holy Religion from the frightful and ridiculous portraits drawn of it by Fanatics and Free thinkers; you believe her full of a bitter zeal, while she is Charity itself; you suppose in her a spirit of persecution, while she is the bitterest enemy to it; you represent her to yourselves as ever with thunder-bolts in her hand to strike impenitent sinners, while she never employs even canonical punishments, till she has exhausted every way of mildness; and then sighs, when she sees herself forced to come to this extremity. Learn to know her, and you will find her mild, patient, going to meet the strayed sheep, in order to bring it back to the fold; suspecting no evil, bearing with all the imperfections of men, in hopes they will amend; praying continually for them, that they may obtain their pardon in heaven. You will find her void of greediness, haughtiness, humour, ambition; in a word, worthy of him, who has made her his Image and his Oracle.

Vol. II. Part II. D d Her

Her name has been wrongfully made use of, if ever you have been told, that she takes a pleasure in tormenting and punishing: Ah! her greatest pleasure is to disarm an avenging God. The vows she night and day addresses to heaven, have no other object, than to beg the remission of sins, and to solicit the pardon of sinners.

Nothing but the most atrocious ingratitude, or a total ignorance of what she is, can give any disadvantageous ideas of her. The misfortune is this, that people take a pleasure in confounding RELIGION with her Ministers, and making her answerable for their faults. O HOLY RELIGION! where are your accusers? You may glory in having for adversaries only men of scandalous lives, or such as are prejudiced; only men seduced by their passions or a false Philosophy.

RELIGION had never met with the least contradiction, had she allowed mortals to follow their inclinations without scruple or restraint. She has appeared to them superstitious, severe, and even cruel, only because she requires purity of manners, and an entire obedience to every will of God.

But, if the sovereignty of a man, whom you have chosen for your master, appear not odious, when he enacts even rigorous laws to maintain good order, and employs his power to punish those who transgress his ordinances; why does Religion, that intimates to you the orders

orders of the ETERNAL BEING, and with-
draws you from crimes only to snatch you
from the empire of your passions, and to make
you happy; why, I say, does RELIGION appear
worthy of all your hatred?

But to convince you, on the contrary, how
much RELIGION merits all our love, it suffices,
my dear Hearers, to lay before you, in a few
words, the good effects she has produced,
ever since she entered on the exercise of her
august ministry.

“ It is through me, may she say, that your
“ Princes, formerly barbarous, are now become
“ gentle; that slavery has been abolished;
“ that all men are become valuable in the eyes
“ of the great ones of the earth; that goods
“ are become, in some sort, common by the care
“ taken mutually to afford help to one ano-
“ ther; 'tis through me that your injuries are
“ forgotten; that your greatest enemies seek
“ not to be revenged on you, but to do you
“ good; that a stop is put to detraction, ca-
“ lumnies are stifled, hatred laid asleep, ex-
“ cesses repressed, scandals punished: It is
“ through me that the bonds of marriage are
“ indissoluble and sacred; that the fathers
“ tenderly love their children, that the chil-
“ dren, full of respect for those who gave
“ them birth, obey them with pleasure; that
“ a subordination is maintained in every state;
“ that justice is active, innocence supported,

“ indigence assisted ; that virtue has Panegy-
 “ rists, zeal admirers, piety disciples.

“ It is through me that man, being distin-
 “ guished from the beast, sanctifies the sciences
 “ by the good use he makes of them, gives to
 “ Cæsar what belongs to Cæsar, and to God
 “ what belongs to God ; that good faith reigns
 “ in commerce ; that Candour is found in
 “ Courts ; that the understanding stretches it-
 “ self beyond the heavens ; that the heart is
 “ purified, the body spiritualized, the soul be-
 “ comes divine.

“ It is through me that a mildness of
 “ manners reigns in society, that friendship
 “ unites hearts in a holy manner, that a lie is
 “ odious, that truth is triumphant ; that man
 “ ceases to love creatures to turn himself to
 “ the Creator ; that the sacraments operate an
 “ identity between Christians and the MAN-
 “ GOD ; that the Earth becomes a Heaven ; that
 “ Death is a gain, Eternity the abode of glory,
 “ and the Centre of happiness.

“ It is through me, that you participate of
 “ the good works of all virtuous men ; that
 “ you have as many intercessors with God,
 “ as there are Elect ; that the Church mili-
 “ tant, suffering and triumphant form one
 “ sole society, of which God is the first princi-
 “ ple, element and life.

“ It is I, who ever full of compassion for
 “ the sinner, without ever being disheart-
 “ ened with his crimes and scandals, go to
 meet

“meet him, and assist him even on his death-bed; who revive his hopes, when he is for abandoning himself to despair; who fortify him in his dejection and pain, when he is ready to sink under them; who comfort him, when all the world seems to abandon him; who receive his last breath in the transports of the most lively charity, and accompany him in spirit even into Eternity, remembering him in the presence of the Lord, when he is no longer any thing on earth, and every body else has forgotten him.”

With these features, I ask you, my brethren, does RELIGION appear to you like a step-mother, as her enemies affect to represent her: a monster that has caused all our misfortunes, and which ought to be strangled to death?

Such blasphemies as these, no doubt, make you shudder, especially when you call to mind that this divine Religion judges none here below, never despairs of the conversion of sinners, and knows neither deceit nor dissimulation: that she fears to extinguish the still smoking match, and bears with her enemies, opposing to them only tears and prayers, as JESUS CHRIST himself bore with the Schismatics and Unbelievers of his time: when you see her go down into dungeons, to carry aid both spiritual and temporal to the greatest villains, and include in her charity men of whatever communion they be, praying for the Jew, as well as for the Heathen.

The

The earth is full of good works operated by RELIGION, and of the pious monuments she has erected. Is there in the whole Universe a society, wherein may be found such zeal, such beneficence, such charity?

RELIGION directs us to weep with those who weep, to rejoice with those who are in joy; she becomes all to all, looks on herself as debtor to the foolish, as well as to the wise, and seeks every opportunity to exhort, to encourage, to oblige.

We must consider her even in the midst of those austerities she requires of the sinner to bring him again into favour with God, as mixing her tears with his, and at last giving him the kiss of peace, and leading him in triumph to the altar with transports of the most lively joy.

Must you, O HOLY RELIGION, be so little known, you who are so worthy to be known; and must man, who ought to kiss the ground you tread on, be so ungrateful as to calumniate you? There are no true virtues but through you; and, to hear your enemies, one would imagine that you were the cause of all the misfortunes that ever happened in the Universe: nor are they afraid to apply to you, what has been said of the Religion of the Heathens. But is there any one so near-sighted, as not to perceive that the more respectable and sacred Religion is, the more men must have made a wrong use of her name to mask
their

their passions, and to deceive with more address? Ah! It is only because she is justice itself, that the unjust man, to avoid suspicion, affects to be religious; because she preaches nothing but disinterestedness, the man tyrannized over by greediness, must necessarily have assumed her language, to conceal his frightful avarice: because she condemns whatever has the appearance of vice, the villain has put on her cloak to commit, with impunity, the greatest crimes: because she recommends self-denial and humility, the ambitious man has taken her livery, not to be known.

Never let us confound RELIGION with those who make a profession of it, without practising it, and you will have the greater idea of it.

See it in St. JOHN, and not in JUDAS; in St. PETER, and not in ANANIAS; in St. PAUL, and not in SIMON the MAGICIAN: see it in St. ATHANASIUS, and not in ARIUS, see it in St. AUGUSTINE, and not in PELAGIUS; then will you find it charitable, magnanimous, worthy of GOD himself.

To judge of a picture by the shades, is not to be desirous of knowing it. RELIGION is like the firmament: the more it is examined, the more stars are discovered; 'tis like the sea, the more it is observed, the more immense it appears: 'tis like gold, the more it is tried, the brighter it is.

Ah!

Ah! How can she have any passions, who proscribes all the passions? How can she make use of lies, who condemns the smallest equivocations? How, in a word, can she have a persecuting spirit, whose distinctive character it is to be ever persecuted? JESUS CHRIST, at her establishment, announces to her nothing but crosses, contradictions and misfortunes. He says not to her: "You shall declare war against sinners, heretics and unbelievers;" but he says to her, in the person of his Apostles: *Behold I send you like lambs among wolves.* . . If they will not hear you in one city, go to another, shaking off the dust of your feet.†*

Thus was Religion published in the world, and thus will it be for ever published by those Ministers who understand it, and are desirous to make it beloved.

Open her books, go into her temples, attend to her instructions, and you will find that her language is no other than that of charity; her only authority persuasion. It was never RELIGION, but a false zeal, pretending to imitate it, that employed sword and fire to force heretics to abjure their errors, or Jews to turn Christians.

RELIGION pronounces an anathema against all those, who have a spirit of persecution and party. An enemy to cabals, violence, and accusations, she loves nothing but peace; and if she thunder out against errors, she spares those who

* Luke x. 3.

† Luke ix. 5.

maintain them: she solicits their pardon both with the Princes and with God. Her zeal consists in never capitulating with error; she suffers ever thing, rather than retrench a single *Iota* of her belief, because she teaches nothing, as a point of Faith, but what God has revealed: and then are seen to issue, from her luminous and fruitful bosom, multitudes of MARTYRS, who rush through fire and sword, rather than suffer the testament of JESUS CHRIST to be altered.

The Archives of RELIGION, my brethren, subsist in the midst of us; and if you there find any traces of other blood, than that spilt by her disciples in defence of sacred truths, I am in the wrong to extol her mildness and charity. But you will not see, on her part, any other effusions than those of charity; the most solemn acts of the most signalized beneficence; examples of patience, mildness and long-suffering.

From morning to evening she waits for the repentance of the sinner; she stretches out an assisting hand to withdraw him from the precipices into which he throws himself.

A thousand times has she mollified the anger of a Father, who would not pardon his son: a thousand times has she softened the rigid temper of a superior, who refused to hear a contrite Religious: a thousand times has she put words of sweetness into the mouth of a

Great one, determined to shew the utmost of his resentment.

If there be any pretenders to devotion, who disfigure it, you are the more criminal for giving credit to the pictures they draw of it, since the supreme Legislator has forwarned us against those men, who are for laying on others burdens, which they will not touch with their finger-ends; against those men, who are afraid to swallow a fly, but will swallow a camel; against those men, who come to us in sheeps-cloathing, but within are ravenous wolves; against those men, who affect to exterminate their faces, to shew they fast; against those men, who think themselves more perfect than others, and imagine we must utter many words in order to be heard.

Far from RELIGION be the Hypocrite, the Fanatic, the Superstitious: sincere, mild, patient, like her divine Head, she knows no other arms than persuasion. She continually recalls to her remembrance those words of her divine Master: *You shall not be like the Princes of the nations**.

Oh! That I could excite in your hearts all the love and gratitude you ought to have for that holy Religion, which has neither wrinkle nor spot, and preserving herself here below without blemish in the midst of scandals and errors, will quit this earth, only to return to the bosom of God, from whence she came!

* Matt. xx. 25.

She is a river, which will flow back to its fountain-head; a sun, which will pass into another hemisphere.

If ever, my brethren, you gave credit to the calumnies, with which this divine Religion has been blackened; if you have had any share in them, acknowledge this day your mistake in the presence of these Altars; go and embrace them as a sign of the new covenant you are resolved to make with her for ever. Consider, it is this same Religion that made you Christians, and she herself is to lead you to heaven, if you be faithful to your engagements. Reflect that she is at the last day to rise up against you, like a witness that will crush you, if you have not been faithful to the practice of her precepts. She will then be that Queen mentioned in the scripture, seated, in all her splendor, on the right hand of God. *The Queen stood on thy right hand in gilded clothing; surrounded with embroidery.**

It is in her bosom we must rest here below, to have nothing to fear at the last day. Ah! What can a person apprehend, when he marches under her standard? The Martyrs, treading in her steps, thought themselves invulnerable in the midst of the greatest torments; so far did the ardour of their charity stifle their pains. With Religion every thing we do is sublime,

* *Assitit Regina à dextris tuis, circumdata varietate.*
Ps. xliv. Vulg.

and without her the most brilliant actions can have no merit.

Come then, hearken to her, if you desire to learn how to despise the figure of this world, to prefer God to every thing that is not God, and to dread offending him. This is what she says to you this day by my mouth, and she never will cease repeating it to you, until the moment God shall demand of you an account of your Stewardship. *Children, hearken to me; I will teach you the fear of the Lord.*



R E F L E C T I O N S

O N

Z E A L,

Addressed to a BISHOP.

IN spite of the passions, which changed the terrestrial Paradise into a field covered with brambles and briars; which made the Universe overflow with vices and errors; which, in some measure, forced God himself to display his vengeance in an universal deluge; RELIGION, as pure as heaven, from whence she came, is still preserved without wrinkle or spot. I consider her under the law of nature, as a tender Orange-tree, which, as yet

yet shews nothing but its verdant stem: under the written law I see her send forth buds ready to open: and, under the law of Grace, producing in abundance flowers and fruit, which exhale all around the most agreeable perfume. Let us rather say, she is a twilight at her beginning; in her increase an Aurora that announces the finest day; lastly in her perfection, the sun itself warming and fecundating the bud of every virtue by the activity of her rays.

An object so majestic, which traced over again in the moral order whatever was most beautiful in nature in the physical order; which discovered to us an intellectual world in the midst of a material Universe; which raised the soul on the wreck of bodies; which spiritualized the senses; gave divinity to the thoughts; in a word, placed man next to God himself, undoubtedly ought to have the most zealous Panegyrists, the most ardent defenders. And truly we have seen, in the different ages of the world, the PATRIARCHS, and the PROPHETS, the APOSTLES and MARTYRS, become a spectacle to Angels and men, to maintain, at the expence of their fortune, repose, and even life, that holy Religion, with which their hearts were filled. They demand not the death of sinners and unbelievers; but they themselves die to establish the rights of Religion, knowing very well, that she was established only by meekness and charity.

If

If the old Law often punished Prevaricators with death, the reason was, that a law of terror given from amidst thunder and lightning, was made to intimidate; and that the Jewish people stood in need of being awakened by extraordinary chastizements. But the new law, terminating on Mount *Calvary* in the blood itself of the MAN-GOD, who prays for his executioners, and dies for his enemies, teaches all mankind, that Christianity is truly the work of peace, of mildness and charity: that no one can belong to JESUS CHRIST, who is animated with a spirit of hatred and persecution: that to be zealous, according to Gospel-rule, we must not indeed put truth and error on an equal footing, but those, who attack its Morals or Dogmas are to be brought back by example and instruction.

JESUS CHRIST has drawn up for us the best rules that can be given relating to zeal, in his own behaviour towards the Saducees and the Publicans. He eats with the one sort, he bears with the other, and shews severity only to the Scribes and Pharisees; because, as they confined themselves solely to the outer-bark of the Law, they had nothing of the spirit of it: they even thence took occasion to despise and hate all, who practised not their trifling devotions, and gloried with impunity in their own merits. They therefore were the first to put JESUS CHRIST to death, whilst the Saducees, who denied the immortality of spirits,

spirits, and the resurrection of bodies, had a less share in that villainy: which proves that a false zeal is often more dangerous than Infidelity itself. No humanity can be expected from a Fanatic, who whilst he immolates you to his own hatred, thinks he does a work pleasing to God*.

St. PAUL, before his conversion, breathed nothing but blood and slaughter against the Christians, because he was driven on by a false zeal. He had consented to the death of St. STEPHEN, and had been the most ardent Persecutor of the church in its birth, in proportion to the Fanaticism, with which he was animated.

If all the Ministers of the Gospel had been careful to take JESUS CHRIST for their model: had they well considered that this divine Saviour kindly received, and patiently bore with the *Samaritans* and *Saducees*, there never would have been seen any excess in the bosom of the church; and the enemies of the Christian Religion would never have had it in their power to cast on it the unjust reproach of a persecuting spirit. All the evil arises from disputes, which generally originate in pride. Under pretence of defending the interests of God and of his Church, self-interest is consulted, when the effervescence of a boiling blood, or the warmth of imagination is taken for real zeal.

This is so true, that I myself have known men of an impetuous zeal in youth, and, who

* Putat se obsequium præstare Deo.

twenty years after, had entirely abated of it, because old age began to cool them.

PREJUDICES are another cause of Fanaticism. If we be not on our guard against them, they take such root in us, as to become natural to us: and, if unfortunately we have been once persuaded, that a particular school-opinion is an article of faith, we would sacrifice our lives to maintain it. This has been seen in the ages of ignorance, when people anathematized and cut one another's throats for private opinions, which were not those of the UNIVERSAL CHURCH.

OBSTINACY has caused in every age evils the more dangerous, in proportion as it has been found joined with a Piety, whose exterior was imposing. LUCIFER Bishop of *Cagliari* was a man of zeal, and excellent morals; but by abandoning himself to an excess of Fanaticism, he became incommunicant even with those, to whom the church behaved with an indulgence worthy of herself.

A spirit of Intolerance and Persecution often proceeds from downright ignorance: people suffer themselves to be led by the blind, and fall into the ditch with them. This fault can admit of no excuse in the Ministers of a God, who recommends to those, who are to guide his people, to be the light of the world. A great distinction ought to be made between Ignorance and simplicity. Ignorance draws after it a multiplicity of evils, especially when
it

it inclines to Fanaticism. A man then hearkens to himself alone; and as he knows nothing, he does mischief without being sensible of it.

From whatever cause a false zeal may arise, it is always horrid in the eyes of God, tho' there may be in it different degrees, which augment or diminish its enormity. This false zeal would have been for ever unknown, if people could have distinguished between that Toleration, which bears with the persons, and that which does not tolerate their errors. No Christian whosoever can be allowed to put Truth and Error on a level, and to confound the Heretic, the Unbeliever, the Heathen with the Faithful, who are marked with the sign of Faith: but the behaviour of JESUS CHRIST obliges us to bear with men, of whatever Communion they are, to live at peace with them, and not to molest them, whatever belief they have adopted.

TRUE ZEAL shews itself only by mildness and persuasion. Whenever an air of severity is assumed towards those, who have not the true faith, they are much more certain to be irritated, than converted. The Saviour of the world, our model and our head, orders a true Pastor to seek the strayed sheep, to bring it back to the fold on his shoulder, and not to think of putting out the still smoking match, or to crush the already broken reed. The answer is known, which this MAN-GOD made to the Apostles, when, before they were

well instructed, they were for calling down fire on *Samaria*: *You know not of what spirit you are*, said he to them; *the son of man came not to destroy souls, but to save.**

We see those, who are animated with a false zeal, fly into a passion, assume an exterminating countenance and tone of voice, whenever they see a man, that has the misfortune not to be in the right road, or when they hear him mentioned; whereas true zeal, and that which is according to the knowledge of God, is inflamed only with charity, shews itself only in the garb of mildness, and expresses itself only with kindness.

When St. JOHN the EVANGELIST, the mildest of men, recommends to us not so much as to salute an enemy of JESUS CHRIST, he only means to tell us, that we ought absolutely to avoid the society of every man, who, we may foresee, will pervert us.

Instead of taking example by ROME, the Metropolis of the Christian world, which allows the *Jews* the public exercise of their Religion; instead of modelling themselves by the conduct of the sovereign Pontiffs, who receive Protestants with the greatest demonstrations of friendship, some never speak of those, whose Faith is wrong, but to load them with imprecations. Such was not the behaviour of the Fathers of the Church, who preach in their

* Luke ix. 55, 56.

writings nothing but concord and charity; who became mediators for the guilty with the judges and Emperors.

The LORD himself, by praying for his enemies, teaches us how we are to avenge his cause. Had the spirit of the Gospel directed the hearts and minds of men, there never would have been raised such an outcry against the Catholic Church, nor so much animosity amongst the different Communion.

It is, beyond a dispute, the duty of every one to do all he can towards the salvation of his brethren, both by instruction and edification; but they are not to be constrained either by violence or by authority.

Neither Faith nor good works are pleasing to God any farther than they are voluntary. Whoever forces a man to do penance, or even to say his prayers, or lastly to adopt a Religion, which he rejects, renders himself culpable in the eyes of the Lord; for it is never allowable to molest consciences: *You shall not be*, says JESUS CHRIST to his Apostles, *like those, who rule over the nations* *. It is his will, that those who hearken to him, should do it on their accord, and we do not find that, during the days of his mortal life, he forced any to come and hear him. He even suffered the young man to go away, who seemed de-

* Matt. xx. 25.

sirous to follow him; for Religion is only for such as embrace it with *a good will* *.

It would be only making prevaricators and hypocrites, to enrol, by force, men into the bosom of the Church, who were unwilling to come in. These words, *force them to come in* †, are taken from a parable, and never meant, that men were to be forced to become Catholics or Christians in spite of their teeth; they only mean, that they are earnestly to be pressed, by preaching, to enter on the way of salvation; and above all to represent to them, that their eternal happiness or their eternal misery is at stake.

But a spirit of Party is the more dangerous, as it assumes every shape, even an exterior of Piety, to exercise its tyranny. The only aim of those, who are possessed of that spirit, is, in reality, to govern. What exasperates them, when they meet with resistance, is not the interest of Religion, with which they are little affected; but their pride, which is hurt. Now that is a false principle: 'tis a spirit of Party which makes Enthusiasts give themselves out for men inspired, and Fanatics to announce themselves as Martyrs. Such were the Heads of Sects; such formerly, even in the bosom of the Church itself, were some animated with a false zeal for what did not concern Faith. The History of the Church affords but too many

* *Hominibus bonæ voluntatis: Men of good will.*

† Luke xiv. 23.

examples of this; and ought to make us tremble. For what is more dreadful, than to see good men become the victims of a zeal, which is not pleasing to God, and which the Church condemns, as equally hurtful to RELIGION and SOCIETY?

Nothing is more deserving of admiration than true zeal. If it sometimes break out like that of JESUS CHRIST against those who profaned the Temple, it is, because a man, who comes to insult God, even at the foot of his altars, deserves to be checked; but a love for truth is not to be confounded with a party-spirit. It was this love that animated the Apostles, the Martyrs, the Fathers of the Church, and all who have attacked errors with vehemence, without ever persecuting those, who were the broachers of them.

A truly Christian Sovereign ought, no doubt, to stop the progress of impiety in his dominions; but he ought not, in order to support the honour of Religion, which is all charity, put to death those, who have the misfortune to attack it, unless when they excite seditions, and disturb the public worship. For what is the Christian Religion, but an effusion of that love, which on the cross pardons even blasphemers; of that love which tenderly cherishes all mankind; of that love, which practises hospitality towards the Turk, as well towards the Indian; lastly, of that love, which becoming all to all, never demands
the

the death of a sinner, but prays for his conversion?

What happy changes would have been seen brought about, if, instead of persecuting Heretics, they had been conjured, with all possible tenderness, not to separate themselves from the Centre of Unity! If their doubts had been kindly cleared up; their objections hearkened to with patience; in a word, had they been talked to, as Religion herself (which has no exception of persons, knows no bitterness nor hatred) would have talked to them!

Methinks I hear this divine Religion crying out aloud to all those, who have been persecuted by a spirit of party, "'Tis not I, who have persecuted you; I who, born in the bosom of the Father of mercies, recommend nothing but charity: I who, as being the fruit of the love of a God for men, desire nothing, but their salvation: I who, breathe only self-abnegation, and humility, place myself below every body, and, after his example, preach nothing but a spirit of mildness and peace. Inexorable to vices and errors, I have no other arms than tears, prayers, censures purely spiritual, to bring back sinners."

Imitate, my Lord, this divine Religion, in the midst of the Unbelievers, who surrounded you. Gain their confidence; exhort them, like a most tender Father, to open their eyes and to see their errors; and on every occasion,
shew

shew them that you bear them in your heart. You will then have fulfilled your Ministry in a manner worthy of the Apostolate. If your desires are not accomplished, your charity, at least, will be admired, and it will not be said, that the Church loves to persecute; which is really a blasphemy, since, ever assisted by the Holy Ghost, she can never act from passion.

The Holy Bishop of *Geneva**, who attacked the Protestants with the greatest vigour, never shewed any other zeal, but that which was produced by charity. We ought ever to distrust that spirit of darkness, who transforms himself into an Angel of light to seduce us, and make us hate the enemies of the Faith. We ought to remember, that St. PAUL recommends to us a wisdom governed by due moderation; and that he tells us there are some things lawful, which are not expedient†. The great rule, and that which we are to hold to, is to act as JESUS CHRIST himself did. Now we find, in his perfectly divine life, every rule of conduct, and the pattern of every virtue. Without this, we shall sometimes follow our passions, sometimes our prejudices, sometimes our resentment, sometimes our humour, and we shall become a scandal to good people, at the very time we imagine we are edifying them.

* St. Francis de Sales.

† Omnia mihi licent, sed non omnia expediunt.

Above all things, do not imagine, that I here mean to blame that zeal, with which every Minister of JESUS CHRIST ought to be filled, to oppose errors, and to withdraw men from the ways of perdition. The zeal I blame, is a rash, impetuous, persecuting zeal. When a person sincerely loves the Church, he never will capitulate either with loose Morality or Error; but he never harbours the least resentment or hatred against those, who are the most attached to their perverse sentiments.

He does not excuse them, but he pities them; and instead of avoiding them, he endeavours by meekness and persuasion, to gain their confidence, and to make them acknowledge their mistakes. In a word, he engages them at least not to publish their erroneous systems, that the evil may not be communicated to others.

See therefore, my Lord, as often as you can, the refractory ones about you, and be persuaded, that if you receive them with a kind open heart, you will make an impression on them. If they refrain not, from a view to God, to spread their errors, they will do it from a consideration of your kindness. Render them every service in your power, and force them by your charity to own and to publish, that the spirit of the church is really a spirit of peace and mildness; and that a true Minister of the Gospel is a man, who, after the example of God, waits for the repentance
of

of sinners, and who would sacrifice his own life to procure their eternal salvation. This is my way of thinking, and when you compare it with the Gospel, you will own that it is certainly the best. If I had time, I could find both in the conduct of the Church, in the Letters of the Holy Fathers, and above all in those of St. AUGUSTINE, that charity is ever to be maintained, even with regard to those, whose doctrine and manners are the most corrupted: 'tis the most sure way to bring them to Unity, and consequently to Truth.

But these are things, my Lord, which you know as well as I do, and which must be a rule to you, if you design faithfully to fulfil your duty. It is what I sincerely wish for your own sake, and for the tranquillity of your Diocesans, all of whom you ought to love.

R E F L E C T I O N S

O N

P R E A C H I N G,

Addressed to the same Prelate some time after
the foregoing.

AS to the manner of preaching, MORALITY ought to be more insisted on, than the MYSTERIES of Religion. Speculations, especially when sublime, enrapture indeed the mind, but leave the heart empty; whereas what tends to practice, has an influence on actions, and determines the will to what is good. The Mysteries of the Christian Religion are a grand and magnificent painting, mixt with shades and lights, which from time to time must be exhibited to the faithful, as the most complete proof of all the Greatness of God, and his incomprehensibility: but the Morality of the Gospel is a thing of practice, which, being to be incorporated with our actions, and to constitute their substance, is every day to come on the scene; since we are constantly to behave like true Christians, and to prove, by all our actions, that we are unchangeably attached to Religion.

Care

Care likewise must be taken, that the Preachers run not out in invectives against those, who are out of the pale of the Church. Injurious declamations dishonour the sanctity of our Ministry, and only exasperate: they were not the language of the Apostles, nor that of JESUS CHRIST.

There is no greater instance of moderation than in the account they give us of the passion of their divine Master. They utter not the least word of imprecation against *Pilate*, *Caiphas*, or even *Barabbas*, that infamous robber, who was preferred to JESUS CHRIST. Truth needs only to be exposed with force and clearness. The *Protestants* will never be gained over by apostrophes to *Luther*, *Calvin*, or other sectaries. The Dogmas must be laid open with the solid proofs, which establish their truth; and no other arms are to be used, than mildness, reasoning, and the force of authorities.

Would the Preachers often read the Epistles of St. PAUL to the *Corinthians* on the subject of charity, there is no doubt, but that their sermons would be more moderate. Humour and passion are so easily confounded with zeal, that a man cannot be too much on his guard against whatever may rouse him and warm him.

I knew a young Preacher here, who held conferences to the *Jews*, according to custom, in order to instruct and move them: but

he always used invectives in his Discourses, merely for the sake of some Rhetorical figures, and warm flights of imagination. I represented to him, that it was odious to make the Chair of truth subservient to such views: he owned he had down wrong, and amended. Let us thunder against vices and errors; but let us always spare the persons. The Church, which preaches and recommends charity alone, has not authorized to use invectives against our neighbour.

May it please God, my Lord, that my weak reflections may be of any use to you. This is certain, that they are agreeable both to the Gospel, and to humanity; and consequently lay before you the true rules to be observed by every Preacher.



O N T H E

S P I R I T

O F T H E

C H U R C H.

THE SPIRIT of the Church can be no other, than that of JESUS CHRIST; that is to say, a spirit of PATIENCE, of MILDNESS,

NESS, of JUSTICE, of DISINTERESTEDNESS, of STRENGTH and of TRUTH.

I. A SPIRIT OF PATIENCE, which consists in bearing with sinners, and all mankind, of whatever Communion they may be, without abusing them, or molesting them in any manner. This was the pattern set us by JESUS CHRIST, our August Legislator, who shewed nothing but kindness to the *Saducees* and *Samaritans*. This is what he enjoined us, when he recommends to his Apostles, not to *put out the still smoking match**; and when he declares, that *he came to save sinners, and not to destroy them*†. We see likewise that the Apostle, ever animated with the spirit of the church, was the most patient of men towards sinners, and that he recommends patience, as a virtue absolutely necessary for whoever would become a Christian. He knew no arms but such as are spiritual; and if he subjected the incestuous Corinthian to canonical punishment, he still preserved for him all possible charity, of which he gave him an effectual proof in the speedy reconciliation of him to the Communion of the Faithful.

Such was the behaviour of all the Saints, who were far from whatever may be called a party-spirit, or humour. They hearkened to Religion alone, when they had to deal with Heretics, or even Unbelievers. “Pity, said

* Matt. xii. 20

† Mark iii. 4.

“ St. Augustine, those who err; let us endeavour to bring them back to their duty; but never let us give them any room to complain of us: for we were not sent to strike, but to instruct, and to reprimand with mildness and resolution.”

These words of St. AUGUSTINE are the more to be admired, as he ever confirmed them by his example. Every body knows how he treated the *Donatists*, that he offered even to abandon his See, and to engage the Bishops, his Colleagues, to do the same, that they might make an offer of them to the *Donatist* Bishops, provided they would agree sincerely to renounce their errors.

II. A SPIRIT of MILDNESS. The Church was ever a stranger to that anger that arises from hatred and prepossession. She always disowned those violent Ministers, who, hurried away by an indiscreet zeal, have no consideration for those who go astray; though they are persuaded that they cannot attribute to themselves the happiness of having known the truth, and having persevered in virtue.

JESUS CHRIST, when he declares to his Apostles, that he is *mild and humble of heart*; and St. JOHN, when he recommends concord and charity, plainly shew us, what is really the Spirit of the Church.

St. PAUL, in the advice he gives to TITUS, requires that a Bishop should not be *given to anger*

anger*; because he was persuaded, that the Church, ever animated by the Holy Ghost, cannot act from passion.

Hence certain excesses recorded in Church History, the very mention of which shew them opposite to the maxims of the Gospel, are not to be imputed to the Church.

III. A SPIRIT OF PEACE. The Church, though ever in a state of agitation, dreads disputes and dissensions, remembering that JESUS CHRIST, her august spouse, left her no other inheritance on earth, but PEACE†.

If the Ministers interrupt this peace, and take a pleasure in fomenting divisions, they cease to act in the name of God: they are then men, who follow their passion, and are for making the Lord serve to their iniquities. JESUS CHRIST has explained to us his doctrine and his will, so that it is easy to know, whether a Minister really speaks to us in his name or not. It is for this reason, that the Apostle formally declares to us, that we ought to *say Anathema even to an Angel himself, who was to bring us a new Gospel*‡. He tells us, *there is only ONE FAITH, ONE HOPE, and ONE BAPTISM*§: and that, whoever breaks Unity, excommunicates himself, and deserves not to be a child of JESUS CHRIST and of his Church. Whoever is desirous of seeing that spirit of

* Non iracundum. Tit. i. 7. † Pax vobis. John xx. 21, 26.

‡ Gal. i. 8, 9.

§ Eph. iv. 41. 5.

peace,

peace, which has animated it all along, must read its Canons: they breathe nothing but discretion and moderation throughout. But unhappily, the imputation of the crimes objected to her, are taken only from the enemies of the Catholic Church; and then she is looked on, as animated with a spirit of molestation and persecution. If *Judas* betrayed JESUS CHRIST, if *Peter* denied him, if, in a succession of ages, there have been some turbulent spirits amongst the Ministers of the Altars; is it not the height of injustice, on account of these abuses, to condemn the Gospel, and the conduct of the Church?

The SAVIOUR OF THE WORLD orders PETER, who had cut off *Malchus's* ear, to put up his sword, in order to teach all ages, that his reign was a reign of mildness and peace. If he says, that he came *to bring war or the sword**, he speaks only of that war, which we are to wage against our passions, and the opposition we are to raise between the flesh and the spirit, in order to lead a life perfectly spiritual.

When he appears in the world, the Angels are in the greatest haste to announce PEACE TO MEN†.

IV. A SPIRIT OF HUMILITY. How can the Church, when it sees its divine Head wash the feet of his Apostles, and hears him say, that it shall not be with them, as with *the Princes*

* Matt. x. 34.

† Luke ii. 14.

of the Nations, and that they shall not be called either *Masters* or *Lords*, but that they shall be the servants of all; how, I say, can she be puffed up with vain pride?

There is no Minister, who does not know, that the authority of the Apostles and their successors, is not an authority of domination, but of simple persuasion; and that they have no other arms than the word, good example, tears, and canonical punishments, when sinners either give scandal, or abandon themselves to pernicious excesses.

We are not to judge of the spirit of the Church from the exterior pomp, or ridiculous haughtiness of some of her Ministers; but from what she preaches, and what all those of her Ministers practise, who follow her canons, and swerve not from their duty. There is not an age, a year, nor day, in which the Church thunders not out against ambition and vanity; and this is so true, that she reckons *Pride* among the *Capital sins*, as being one of the greatest, and most dangerous.

When a man turns his eyes only towards the side of scandal, he will, undoubtedly see Religion surrounded with clouds, merely because we are not in heaven: but if he will consider the Church in the condition she was in, when she came forth from the bosom of God himself, and the manner, in which she has behaved in all her actions, as well as in her decisions, he will see her meek, humble,

patient, constantly praying for her greatest enemies, setting examples of the greatest humility, beginning from her Head, who glories in calling himself the *servant of the servants of God*, and who ought in reality to perform the functions annexed to that title, that he may say with him, whose Vicar he is on earth: *Learn of me, for I am meek and humble of heart**.

V. A SPIRIT OF JUSTICE. The Church ever made it her duty, by following the steps of her divine Master, to give to *Cæsar* what belongs to *Cæsar*: and for this reason St. PAUL recommends to all the Faithful a respect towards all Powers, declaring, at the same time, that *all Power is of God*. For this reason he positively enjoins prayers to be said for all in dignity.

So that the Church honours, in a particular manner, all Sovereign Princes, not through fear, but to obey God, and from a principle of conscience. Thus was she seen, in all her General Councils, whenever the Sovereigns appeared therein, to shew them the greatest honours, and, by this example to teach the whole earth, that those, who are the Masters thereof, really represent the Divinity, and hold their power of heaven alone. *All power is from God*†.

She pays tribute to whom it ought to be paid. If she sometimes oppose Princes with a

* Matt. xi. 29.

† Rom. ix. 21.

firmness, which might be taken for disobedience, it was only on certain occasions, where an attempt was made to corrupt Morals or Faith.

The zeal she shews in preserving the immunities she enjoys, is a discreet and reasonable zeal; for as she has only the use of what has been given her, she is obliged to maintain her possession, not to leave the successors without resource or subsistence: but if force or violence be used to strip her of her domains, she opposes only representations and intreaties; and ought, according to the advice of JESUS CHRIST, not only to part with her coat, but her cloak also, rather than revolt against authority, remembering, that she has not the property of any thing, least she should contradict what God says to his disciples: *Possess not gold nor silver* *.

To these strokes I add, that the Church is extremely severe, whenever any restitution is to be made: she never capitulates with any one in that point, but requires that all justice be fulfilled.

VI. A SPIRIT OF DISINTERESTEDNESS. It is a very great pity, that the greediness of some Ministers has drawn on the CHURCH the imputation of being self-interested, in the opinion of those, who do not examine things in their source; whereas the CHURCH knows no other treasures, but good works and the riches

* Matt. x. 9.

of grace: she has ever been content with receiving as an alms, whatever people have been pleased to give her; and has never ceased in any age, to put Bishops and Priests in mind, that they have no right to any thing more, than what is simply necessary, out of all they enjoy, and that the surplus belongs to the poor.

We see, from the Acts of the Apostles, that people came and offered them such funds, as they were disposed to bestow on them, but that they never took any steps in order to acquire them. Such is the spirit of the CHURCH: she takes what is given her, and makes it a law never to ask for any thing. If a Priest be to live by the Altar, as St. Paul says, it is but just that the people should supply him with the means of subsistence.

It was not therefore the Church that acted, when certain Priests or Religious abused the sincerity of the Faithful, in order to extort from them wills in their favour, and when they shewed that rapaciousness, which shocks every man, that knows Religion. Her name was then made use of only to seduce more effectually.

If we have a mind to see the true spirit of the CHURCH in this matter, we must observe the conduct of St. AUGUSTINE, who offered, more than once, to restore to his people the lands his Church possessed, and live himself, together with his Clergy, on the offerings and
con-

contributions, as was practised among the *Levites* in the old law.

We see by his sermons, that he often refused to accept of legacies justly bequeathed to him, either because he was unwilling to impoverish families, or because he knew that the Ministers of the altar ought to be content with a little.

If it happened, that a Father, displeased with his children, disinherited them at his death, and gave what he had to the Church, she rejected, with a holy indignation whatever was left her in that manner, as a fruit of bitterness and wrath: being persuaded, that she could not lawfully profit by an injury done to a neighbour.

AURELIUS, Bishop of *Carthage*, acted also in the same manner. A man, having given what he had to the Church, contrary to his expectation, had afterwards children: immediately that illustrious and worthy Prelate gave him every thing back, thinking that the law of God obliged him to do so.

If it were necessary to go to law in order to possess any contested inheritance, St. AUGUSTINE immediately gave it up, as he would not allow the Community he had established to sue for any perishable goods. "We have no hords, or strong coffers, said he; for had we any thing superfluous, it would belong to the poor."

The CHURCH then spoke, no doubt, by his mouth; and for the honour of Religion,
which

which abhors avarice, it were to be wished, that all the Ministers of the Lord had ever acted and thought in the same manner.

Oh! how can a Society founded by a Legislator, who was born in a stable, and who, during the days of his mortal life, had not a place where to rest his head, ever have an attachment to perishable goods? She desires nothing more for her Ministers, than meat and clothing: and this is so true, that she every day begs of God the bare necessities of life: *Give us this day our daily bread.* It is an abominable thing to see a man, consecrated to the Lord, heap up treasures, and die surrounded with gold. A Bishop is a murderer, says St. BERNARD, whenever, having it in his power to assist the hungry, he does not discharge that important duty.

It is not contrary to the spirit of the Church for her to enjoy possessions, since the Apostles themselves received some; but she makes use of them, as if she used them not, after the example of her divine Head. She has moreover all along taught, that what she possesses, are the alms of the faithful in their origin, and in their use, the patrimony of the poor.

VII. A SPIRIT OF FORTITUDE. Here is not meant any rash opposition to the powers established by God, nor a profane ardour for assaults and battles, or making use of those arms, which a spirit of rebellion puts in people's hands: but by the SPIRIT OF FORTI-
TUDE

TUDE is meant that evangelical firmness of mind, which, while it repels errors, spares those who go astray; and thunders against vices, while it begs pardon for the guilty.

Therefore, when it is sometimes said, that the CHURCH ought to make use of *force*, it is to be understood of a force merely spiritual; and this is so true, that the primitive Christians rather suffered themselves to be murdered, than to rise up in arms against the Edicts of the Emperors; and that the most holy Bishops in every age solicited the pardon of the Apostates, desiring nothing but their conversion.

The Spirit of fortitude, which animates the Church, has particularly appeared, with the greatest lustre, in preaching. She has published even in the courts of Kings, with a holy intrepidity, those alarming truths, which threaten sinners; and employed, though ever with prudence, those spiritual arms, which God has put into her hands, whenever she judged such means necessary to bring to themselves, such as rebelled against her authority; for she was always sensible, that an indiscreet zeal might occasion much evil; and that, very often, the best thing that can be done, is to be silent and suffer.

VIII. A SPIRIT OF TRUTH. The CHURCH cannot tolerate errors, though she tolerates those who are infected with them, after the example of JESUS CHRIST, who, during the
days

days of his mortal life, with patience saw himself furrounded by *Saducees*, *Samaritans*, and *Publicans*, who were the Unbelievers, the Schismatics and public sinners of those times.

A single instance of the Church ever capitulating with Error cannot be produced throughout the succession of all ages. She constantly has opposed a brazen wall against all the heretics, which a spirit of pride has ever formed: She has preserved her original purity in the midst of corruption, without dreading either threats or torments. The Holy Ghost, by teaching her all truth, has given her strength to oppose all errors.

Nothing is more worthy of admiration, than to see all the sects, one after another, fall at her feet, and disappear like those storms, which seemed as if they would destroy all before them, and which are over almost in the twinkling of an eye.

It is in vain to attack the great truths the Church has taught in every age, no demonstration can ever be brought to overthrow them. And, in reality, we see Heretics and Freethinkers make use of sophisms and irony, when they would attack the Dogmas and mysteries of Religion. 'Tis their only resource; and, in the eyes of all persons of sound judgment, a complete proof that they have no good reasons to alledge.

Ecclesiastical history shews us the CHURCH in all ages as ever unblemished in her morals
and

and Faith. The more Ministers she has had devoid of her spirit, the more divine has she appeared in the eyes of those, who see things without either prejudice or passion. If she had been a society merely human, she must naturally have suffered herself to be carried away with the torrent of vices and errors; but her Incorruptibility, in spite of the scandals that outrageously insulted virtue, declares the excellence of her origin, and the prerogatives God has bestowed upon her. She is the same this day, that she was in the time of the Apostles. Though Faith is daily decaying, she teaches the same truths, and is ever ready to suffer martyrdom, when any attempt is made to take them from her.

These are truths very easy to be demonstrated, and with which we must always begin, when we set about the conversion of our strayed brethren. They have unhappily so far confounded the CHURCH with its Ministers, that they charge her with a thousand wicked actions, which she abhors. As it would be extremely wrong to attack the temporal Power, under pretence that some Princes have made an enormous ill use of their authority, so it is equally violating all the rules of equity to impute to the Church the excesses of some of her Ministers.

The SANCTITY of the Church, and consequently her moderation once proved, then it must be shewn, that she neither has, nor ever could introduce innovations in Faith; first because,

in quality of the spouse of JESUS CHRIST, she could not err; secondly, because if she ever had erred, the day, the hour, the moment in which she erred would be known; lastly, because it is impossible, that in a society of men dispersed all over the earth there should be innovations introduced, and nobody cry out against them. Afterwards it might be shewn how great was that spirit of mildness, which ever animated the Church; and it might be proved, that instead of abhorring that toleration which bears with Heretics, without tolerating their errors, it is the doctrine she has all along taught; and that they never could be molested, but by departing from her maxims.

Above all great charity must be shewn to them: both from a motive of condescendance to their weakness, and from a love of peace, every thing must be allowed them, wherein neither Morals nor Faith are concerned.

As Discipline is ever liable to change, it never can be altered with respect to certain points in more necessary circumstances, than when an innumerable multitude of people are to be brought back to the bosom of that Unity, from whence they had departed.

What a treasure would it be to the Church, were all the *Protestants* to return to her bosom! They would blend their learning with ours; and it would be a most wonderful and most effectual concert towards crushing Infidelity: but then they ought to be received with such
ef-

effusion of tenderness, as to convince them how sincerely we loved them; nor ought the least reproach ever to be cast on them for what was past.

This is an event, which we ought all of us to wish for with the greatest ardour; for there cannot be a greater subject of affliction, than see a brazen wall between Christians, who equally believe the great mysteries of the TRINITY and REDEMPTION, that is to say, the fundamental points of Christianity.

The CHURCH, like a tender mother, who ever bears in mind those children whom seduction has snatched from her, never loses sight of this reunion. Were the *Protestants* acquainted with her spirit, there is no doubt, but that they would be sensible of her grief, and hasten to calm it by a sincere return. But, unhappily, they have drawn to themselves the most frightful picture of the Religion of ROME, by supposing in her a spirit of persecution. They ought however to know, that, even in ROME itself, *Protestants* are treated with the greatest mildness, and that by the reception they meet with there, they may be persuaded, that she really disapproves of the sufferings, which Fanaticism has inflicted on them in those unhappy times, when nothing was hearkened to on either side, but an impetuous and furious zeal.

Would to heaven it were granted us, by the effusion of our* own blood, to hasten the

* From this expression, *our blood*, this letter seems to have been written after he was Pope.

return of our brethren, for whom we have the greatest tenderness possible! Woe be to those, who should entertain the least animosity against them! Charity ought to be the peculiar virtue of Catholics, since Charity is inseparable from Unity, and cannot be had, but by such, who sincerely love all mankind; and when the natural aversion every one ought to have for error, recoils on the persons.



O N T H E

S P I R I T

O F T H E

R E L I G I O U S O R D E R S .

IF the different Institutes, which either instruct or edify the people, and which the Church considers as a Militia destined one day to increase the heavenly armies, had any spirit peculiar to themselves, they ought to be plucked up from the field of the Lord, like parasite plants, that occupy a soil, of which they are not worthy. But all the different Religious Orders have the Spirit of the Church, nor can they have any other, without being guilty of prevarication.

We are not to form a judgment of the RELIGIOUS ORDERS either from the outcries
of

of Heretics or Freethinkers; or from the abuses, which through lapse of time, have been introduced into Cloisters; or from the Despotism of some particular superiors: but from the RULES given them by the Founders, which however must not be confounded with the *Explications* or *Constitutions* added thereto afterwards: particularly as it is not always a spirit of Wisdom and Equity, which interprets the first rules, or comments on them.

There is not a single RELIGIOUS ORDER among them all, which may not shew itself in a circle of men the most disposed to find fault, if it present itself with the text of the Rules in its hand, such as they came from their Institutors.

I open the Rule of St. BENEDICT, which presents itself with a date of twelve centuries, and an uninterrupted existence, maugre the ignorance and corruption of the different ages through which it has passed to our times; and I find it full of wisdom and discretion. Nothing is there seen, but peace, meekness, charity; and such moderation, even with regard to Apostates from the Order, that the holy Founder would not have them molested or pursued, thinking, with good reason, that a scandalous Monk is a gaping precipice in a Community, which all the others may fall into: and that it is very proper to cut off a tainted or sickly sheep from the flock, in order to prevent an infection.

And in reality the Councils call the Rule of St. BENEDICT, the HOLY RULE, and add,
that

that it was composed with the same spirit which dictated the Canons of the Church. Throughout all its precepts it particularly includes the obligation of *manual labour*: for the first Founders of Orders wished their disciples to live like the Apostles, by applying to such works, as might afford them the means of subsistence.

If they did not always employ themselves in some mechanical business, the reason was, that encouraged by a more noble object, they thought it a duty to dissipate the darkness of ignorance, which covered almost the whole earth in the ninth and tenth centuries; when, in spite of the truths of Religion, which are ever the same, the greatest part of Churchmen grovelled on in the most shameful idleness.

Then were the BENEDICTINES seen to employ their whole time in bringing back light, and diffusing it themselves in towns and country places, which latter they rendered habitable by continually clearing the ground. There are numbers of Cities in Europe, that owe their first existence to the disciples of St. BENEDICT, whose zeal was indefatigable, when either lands, or the minds of men were to be improved.

In different points of view the Rules of St. DOMINICK and of St. FRANCIS were compiled with on less wisdom. These illustrious Saints, who came to revive the spirit of penitence, when it seemed to be entirely lost,
wisely

wisely thought, that, in order to second the zeal of the Clergy or to supply their want of numbers, the Church stood in need of a body of reserve, from whence she might draft some auxiliary troops, whenever she judged proper.

It was with this view, that the Sovereign Pontiffs approved of the Order of the FRIAR PREACHERS, or DOMINICANS, and of the FRANCISCANS: and it must be acknowledged that these Religions have fulfilled their task with great success; and that a multitude of Dioceses, even to the extremities of the world, are the theatre of their Apostolic labours.

FRANCIS of ASSISIUM, that poor and simple man, whom several Free-thinkers thought to make an object of derision by endeavouring to ridicule the simplicity of his manners, composed a Rule replete with wisdom, all the articles of which comprise a wonderful meaning in a few words. There was no need of his being an Idiot, to recommend, as he does to his children, the selling even the sacred Vessels in order to assist the poor, in case the faculties of the Community were not sufficient for the discharge of that duty; or to say, that God was much better pleased to see the poor fed, than his altars decked out.

There is nothing excessive or immoderate in the laws he establishes, nor did he ever use any language different from that of the Gospel. He knew the inconveniencies that attended the direction of Nuns: and in a general

ral Chapter he assumed the tone, the air, the gait of Brother *Elias*, (who had some affected ways) to shew how ridiculous it was to act in that manner: tho' Brother *Elias* was a Religious very capable of government.

If the Rule has not been strictly adhered to in some of the Orders, either by giving into an excess of rigorism or relaxation, it is, because no body of men, except the Church, has the privilege of infallibility; and that all men are liable to change. Moreover, is it any thing surprising that, as the Christians of this age are so different from those of former ages, the Religious Communities should have also declined. I own their number has been too much increased, and that the Council of *Lateran* acted very wisely in endeavouring to reduce it; since it is extremely difficult for a multitude of people to continue long in a spirit of fervour; and the State is not to be depopulated to fill Religious houses.

I enter not here into a detail of all the different Rules, which serve Monasteries and Convents as a Compass to steer by: I only wish they might be examined, before any Religious Order is attacked. The world judges solely from appearances, otherwise it would cry out only against the abuses found in Cloisters; and so far from attacking the essence of Regular Institutions, it would applaud the design and motives of their establishment.

The CATHOLIC RELIGION is not the only one, that reckons amongst its members some of
its

its children, that devote themselves, in a particular manner, to retirement: CHINA, which some people are incessantly commending, as the model of an excellent Government, has her *Bonzes*, and *Turky* her *Dervises*. It would be cruel in a State not to allow those, who have a particular taste for solitude, to follow their inclination. True it is, the Sovereigns are to examine whether the number of such people be not too great, and, in that case, to reduce it.

The Institute of St. IGNATIUS would never have been attacked, had it been no more than the work of the pious Founder, who breathed nothing but the salvation of souls: but the Generals, his successors, tampered with it, and blended a policy wholly human with Regulations the most edifying. The Text is sometimes corrupted, while it seems only to be explained.

There have been, no doubt, some excellent Constitutions made to supply what the Heads of Orders had not said; but I know some, that have rather rendered the Rule obscure, than thrown any light on it, and made the true spirit of the Founder entirely disappear.

Man, naturally restless or vain, is always for mixing something of his own with whatever concerns him. He is unwilling to be lead by the hand, though nothing be more desirable than a good Guide.

All the Religious Orders were founded on a Spirit of disinterestedness; and the means they may have made use of to acquire possessions,

were not advised by the Founders. This is so true, that these made a vow of poverty the very basis of their Rules. St AUGUSTINE refused several donations offered to his Monastery; and if afterwards some have been received without any difficulty, the reason was, that begging was found to expose to many inconveniencies, especially in an age, when some seek to throw a ridicule on all those who wear the livery of penitence, and trace out to us the Apostles in their simplicity of life.

It is unjust to pretend, that the *Regulars* who possess considerable incomes, ought to enjoy them no longer, since they no longer render the same services to the public they formerly did. The virtues of the Ancestors are every day rewarded in their children; and the privileges of the Nobility are a favour granted in memory of their Ancestors.

There ought to be only one and the same way of judging: but with some people, to be a *Monk* or *Fryar*, is enough to be in the wrong. They lay hold of the misdemeanours of some particular members, or of some scandals which are inevitable in numerous bodies of men; and the vices of a few individuals are charged on a whole Order.

Whenever reason shall hold the balance, and weigh things with impartiality, it will, no doubt, find vices in Cloisters; but, at the same time, it will see that virtues superabound. It will see there victims, who groan under an
in-

indissoluble engagement: but it will be sensible, that it was the *world* that made a sacrifice of them. Jealousies and altercations will be found in Cloisters: but reason will recall to mind, that the *Apostles* themselves were not exempt from these evils, it being the nature of man not to be perfect. Reason will remember that, if among the Companions of JESUS CHRIST himself there was one, who betrayed him, and another who denied him, it is not surprising, the Founders of Orders have amongst their children some bad subjects and some Apostates.

It is with the rule of each Religious Order in particular, as it is with Religion in general, which will never authorize either excesses or abuses. 'Tis only by making the Rule bend, that a man becomes a bad Monk. Happy is he, who sees things in their true light, and speaks only from experience and reason!

There is no establishment, of whatever kind it possibly may be, wherein abuses are not found; and every Institution that brings with it more advantages than inconveniencies, ought to be preserved.

Justness of thought, and principles of conduct and reasoning are so rare amongst Mankind, that a person ought to be upon his guard against the greatest part of the reflections he meets with.

The misfortune is, that all the Colleges and Masters in the world can never give justness of thought: it is a natural combina-

bination, which is born with us, a manner of seeing things, that depends on our constitution. Ideas may be rectified, but their nature cannot be changed, so as to render them better, when they are essentially vicious. The minds of men are like their sight: if there be any radical defect in the eyes, a person will see badly, or at least imperfectly, whatever pains are taken to cure him.

I do not here pretend, that people have not a justness of thought, because they see not the Religious Orders in the light in which I can see them; but I am founded to believe, that people judge wrongly of them, when they cry out against their very institution. The Religious Orders would neither slacken in their studies nor their duties, if care were taken to keep up a spirit of emulation amongst them; and if the different Governments would employ them in some useful labours, such as the education of youth, the composing the histories that are wanting, or in improving Philosophy, which is still very deficient in many of the schools.

There are great resources in a numerous Community, where different capacities, subjected to wise regulations, all concur to the same end. They enlighten one another, and by the communication of sentiments and ideas, a man finds in society what he would never find in himself alone, did he continue an insulated Being, unconnected with others.

There are moreover some kinds of works, which cannot be undertaken, but by a Com-
mu-

munity. I speak of those works that demand many researches, much patience, and which require perfect solitude, not to be interrupted, and associates to give assistance.

I will add, that a Community is a little world, which is daily renewed, and is never drained, so that when a writer dies, he is easily replaced by another.

The illustrious MURATORI expresses himself thus in a letter he wrote to a *Barnabite*, his intimate friend. "I am sensible that had I been
" amongst you, I should have had many more
" resources towards carrying on my work;
" that my mind would have improved from
" the many helps, which a person cannot find
" when by himself; in a word, that my works
" had been more correct. Distractions are
" inevitable to a man that lives in the world;
" whereas in Cloisters he is almost ever his
" own Master." Such were the thoughts of this great man, whose judgment is so respectable in the eyes of all just appreciators of true merit.

Were a list given the public of all those who have rendered themselves illustrious in the Religious Orders, either by their eminent virtues, or their taste for the arts and sciences, people would not take a pleasure in constantly repeating: "that the *Regulars* are an useless set of
" Men."

Undoubtedly, the greater number of them do not publish any works, because, luckily,
every

every man has not the talent of turning Author.

The present inundation of books and writers is certainly a scourge. To have good Authors, there ought to be only a certain number of them, as there are more men who have a wrong way of thinking, than who have a right one. When writing becomes too common, we must expect to see in print every possible paradox and sophism.

When Authors have no other fault, than that of barely repeating what others have said, I excuse them, provided what they present anew to the eyes of the public, be good in itself. There are certain truths, which, in order to be relished, require an air of novelty. 'Tis a coat which a man cannot bear, when it is old, but which he willingly wears, when it is turned. 'Tis an old piece of painting cleaned.

From these observations I conclude every establishment respectable, whose object is the eternal salvation of souls, and the public good; and that, as every Religious Order was instituted with no other view, their primitive institutions cannot be attacked, without being wanting to truth and reason.

It is not from dislike or any particular antipathy that a man is to form his judgment in this point; for then it might be pronounced, that the most wise and most useful establishments ought to be suppressed. This is the general rule, on which we are to ground our
judg-

judgment; and, unless we take care to conform to it, we then pronounce from prejudices, at the very time we think we are combating them.

It is inconceivable how far custom influences the judgments of men. At a time, when people were passionately fond of the Religious Orders, every Writer took up the pen to become their Panegyrist; and in an age, when they are no longer the taste, every book that comes out, attacks them with fury. There certainly must be some sure rule by which we might form a judgment, and avoid these two extremes.

I know (for I always made impartiality my law) that the multiplicity of Religious Orders may become chargeable in certain countries, and it belongs to the sovereign to judge of the advantages and inconveniencies arising from them, and to regulate their number, more particularly if they live on alms.

It were to be wished, that the greater part of the Religious had stated yearly incomes, not to be exposed to the capriciousness and harsh treatment of the Public; but I would desire nothing for them beyond the most simple mediocrity, not to prevent their application to labour. It is but too common to see those take a pleasure in idleness, who live in plenty; and riches moreover accord not with Religious poverty; nor is it just, that one who has renounced the conveniences of life, should enjoy them like a man of the world.

Every

Every Religious Order ought to strive to render itself useful: for, in a well governed State, men are wanted not only to pray, but to act. An Empire, that consisted only of speculative Beings, would soon bury itself. Both heads and arms are requisite to make commerce and plenty circulate. Every man is born a Citizen, and is obliged to contribute towards the happiness and harmony of the State in which he was born.

If the Religious, among the works with which they have enriched the public, have given us some, that nobody, at this day, has the courage to read, on account of the absurd and ridiculous questions with which they are stuffed; it was much less their fault, than that of the age in which they lived. He who, two hundred years ago, wrote a bad book, would, at this day, have written an excellent one: and it may be said, that the mental faculties of men depend very much on the age they live in. An age that has no taste for study, inspires no emulation; just as an age of bad Philosophy commonly makes bad Philosophers.

I am always concerned, when I see genius miscarry for want of resources and means. The Order of St. FRANCIS alone has produced a multitude of Doctors, who would be much better known, and more esteemed, had the times, in which they lived, been capable of rectifying their manner of writing and teaching. Thus ought we to judge of men, and to pity rather than insult them, when they
were

were so unfortunate, as not to have the helps they stood in need of. There are, I know not how many, Questions, which SCOTUS, surnamed the *Subtil Doctor*, would certainly never have handled, had he been our Contemporary. Nor do I fear even to advance, that he would have made one of our learned of the first rank, as his mind would then have been cultivated in a quite different manner: just as a tree, which produces but indifferent fruit, from its growing in a stony soil over-run with thorns, would have produced most exquisite fruit, had it been planted in a fertile spot.

Men depend on so many circumstances, that we ought to examine whatever is around them, before we fix an estimate on them. The greatest part of those, who wrote in the ages of barbarism, would tear to pieces their own works, in order to give us much better in their stead, were they at this day to return to life. An age, in which emulation and taste reign, is a great advantage to a Writer. With small talents a man insensibly acquires lights and taste, and is able to write with wonderful exactness and neatness.

Perhaps we ourselves may appear *Gothic* to those who come after us: for we are not to imagine, that a farther perfection is unattainable. It is very possible, that people may express themselves better hereafter, than we do at present; and that many discoveries may be made, of which we are totally ignorant. The human Intellect is never at a stand; it be-

Vol. II. Part II. I.1 comes

comes retrograde rather than remain still ; and this is what we have seen after the age of AUGUSTUS, when people forgot the masculine Eloquence of the greatest Masters, to run after a jingle of words.

The march of ages is quite unequal, and this accounts for the Religious Orders being sometimes cryed up, at other times undervalued: but it belongs to Religion, which never varies, to set a value on their just worth. She sighs, no doubt, when she sees men who have renounced the world, still retain the spirit of it, and cannot help wishing their reformation; but she knows how to distinguish between the Essence of a Rule, and the Abuses of it.

A Religious man, who under pretence of maintaining the honour of his Order, will justify all the Abuses found in it, deserves not to be heard. We must never blind ourselves with regard to what is reprehensible; and if the Evangelists have ingenuously related the treachery of *Judas* and the denial of *St. Peter*, it would ill become us to attempt making an Apology for those, who have swerved from their duty. It can be nothing but a proud presumption, that engages Religious men to excuse the guilty among them. The Annals of the Order of *St. BENEDICT* thought it no dishonour to that Institution, to relate how some of the Monks attempted to poison their Founder. In all the Religious Institutions, as
well

well as in the Church itself, the tares are blended with the good corn.

The honour of Religion, and the good of states require, that if a Religious body become scandalous by its intrigues, its ambition, or irregular conduct, it should not only be reformed, but even totally suppressed. Nay, if a religious body become barely *useless*, that alone is a sufficient reason to abolish it, since the design of the Founders of every Religious Order was the edification and advantage of our neighbour. Let us second their intentions, by labouring incessantly in the functions of the Ministry with which we have been intrusted. Such are my reflections on the institution of the *Regulars*, and such my wishes with respect to them.



O F

DIFFERENT NATIONS;

A N D

Particularly of the ITALIANS.

I HAVE studied, as much as the life and occupations of a Religious would allow, the different people, who inhabit *Europe*, and from the samples I have seen either amongst

L l 2

the

the Foreigners, with whom I have had an opportunity of becoming acquainted, or from the accounts given by Travellers, or lastly from the paintings that History lays open to us, I have remarked, that amongst all men there are certain relations of agreement and character, in which they are perfectly alike; and that it is much less the genius that diversifies them, than the different shades under which we see them.

Thus, according to my way of seeing things, the *Laplander* would have the same turn of mind with the *Italian*, had he been aided by education and climate. Hence we find, in every country whatsoever, men whose discernment is just, and whose judgment is equitable.

We know not all that the soul of a Peasant is capable of understanding, because it is seen under a rustic exterior and a clownish appearance. This soul is frequently thought to be less than nothing; whereas there is room to believe that it would do wonders, had it proper opportunities of shewing itself.

SIXTUS-QUINTUS, and more lately, Cardinal ALBERONI, had remained buried within themselves, if some lucky accidents had not drawn a spark from the flint. The Universe is an immense field, where the geniuses of men are so many seeds scattered abroad, which either spring up, or come to nothing, according to the wind that blows. If it be a favourable one, they become trees as magnificent

ficent for their foliage, as they are excellent for their fruit; if an unfavourable one, they exhibit nothing but a frightful barrenness.

The SOUL, by being united to the body, finds itself in a state of dependence on the difference of age, seasons, and elements. In some it is for ever in a state of infancy, because it can find nobody to promote its growth and strength: in others it attains to a perfect state of manhood, because there is placed around it whatever can give it life and knowledge.

From these observations there is just room to conclude, that the *Englishman* transported into *Spain*, and there receiving a *Spanish* education, would become much less laborious; and, on the other hand, that a person born at *Madrid*, were he sent to *London* to be brought up, would have quite another way of thinking.

The different countries form so many different points of view, which determine the operations of the mind. The *Moral* here below is so connected with the *Physical*, that we often see very wonderful actions, which however must be attributed solely to exterior influences.

An ancient Philosopher had reason to say, that our senses were so many windows, through which we received all sorts of impressions; and that our soul, naturally slothful, generally contented itself with looking through these openings, instead of attentively considering
itself.

itself. If it look only towards the North, it sees no other object, but such as chill and render it gloomy: if, on the contrary, it directs its view towards the South, it sees things that warm and exhilarate it.

The man of a sublime genius does not make his way of judging depend on this manner of seeing things: and hence he is reckoned in the class of *phenomena*, and the more justly so, as every thing, that is sensible, seizes us in an imperceptible manner. We have certain ideas from our infancy, by which we steer throughout the whole course of our life, and which render us resolute or timid, rash or superstitious: and these we owe to the most trifling accidents.

It may therefore be said, that the greatest part of mankind are no more than an assemblage or aggregate of circumstances. Some form a wrong judgment of things, merely because they have kept company only with those, whose minds had a wrong turn; others have a sound intellect, merely because they have been so happy as to read a work that has struck them, and given them principles to go on. An *Englishman* is enthusiastically fond of his own form of Government, for no other reason but this, that, from his most tender infancy, he hears the word *Liberty* buzzed in his ears: the *Chinese* looks on himself as the greatest of all human Beings, only because he has been repeatedly told, that he has more invention
and

and industry in him, than have all the *Europeans* put together.

A Cause is brought before a tribunal: it might be presumed, and it ought naturally to be certain, that all the Judges would see it with the same eyes; yet it begets as many opinions amongst them, as there are men, because one of them has heard his Grand-father say, that such a thing ought to be so and so; and because another has rendered his mind cross-grained by affecting singularity from an ill-judged pride.

I have, for instance, frequently remarked, that a book, which gained the suffrages of the public, has met with opposition from some people, merely because they would not swim with the tide, and thought it became their dignity not to be carried away by the judgment of the public.

The SOUL, in order to maintain its Sovereignty, has a thousand things to guard against; particularly all the prejudices, with which the passions invest her, even before she has time to reflect; and it is only by interrogating her reason, and comparing one thing with another, that she can succeed in this. Every thing must undergo a *methodical* doubt, according to the French Philosopher*: but this way of proceeding is attended with more difficulty than is imagined. For hence many souls, the

* Descartes.

best disposed, stop, as I may say, in the road: they never attain what they aim at, because they are retarded by a thousand inconveniences.

Hence it follows, that whoever finds any thing in his climate; in his education, in the form of government under which he lives, to raise himself above the sentiments of the vulgar, is greatly indebted to Providence. It is a second life infinitely more valuable than the former, especially, when the true Religion has been the basis of the first principles he received.

I never separate *Man* from *Religion*, (not because I am engaged in a religious state of life myself) but because it is certain, both from experience and reason, that we are only a small part of ourselves, if we know not the truth in what most essentially relates to this world and to the next.

My soul, by every moment letting my body know, that she is the Sovereign, and by making it obey her will, teaches me, that every thing in me is not *Matter*, and that certainly there is some part of myself, that is to survive my muscles and nerves. My thinking faculty therefore is something of too great value to be abandoned to chance; and the substance, that produces it, of too sublime a nature not to apply it to serious objects. Now it is beyond dispute, that there are no others, but such as are immortal, that ought to fix our desires, or can content them.

When

When we are told that it is chance which gives us birth rather in one climate than another, it is talking like a disciple of *Lucretius* or *Epicurus*. An eternal Providence, which regulates every thing, determined that the birth of one man should rather be at *Pekin* than at *Rome*, for eternal reasons, but unknown to us, because they are the secret of the Deity. We therefore neither can, nor ought to reproach any one with the obscurity of his origin, nor the misfortune he was born under. Must I go ask a blade of wheat why it came to be in a barren field, rather than in a well cultivated spot of ground? The hand of the Creator has sown as he pleased, and he will reap as he pleases.

It belongs to reason, as being of every climate, to see with justness, and to combine with precision, unless a snare be laid for it, or it be deceived.

The opinions of men, which have nearly all sprung from the prejudices of their infancy and country, ought to be silent in the presence of TRUTH, since she is a light, which, being the same in *Siberia* as in *Holland*, exists in all climates, here more concentrated, there more diffused; but ever existing and floating above the crimes and errors which fill the world.

Some see this TRUTH only obliquely, and others see it straight before them; and, what is surprising, it is often thought to be found, when the discovery is nothing but lies. Thus

have Philosophers, from one age to another, been deceived in their researches; and their mistakes were the greater in proportion, as they looked on themselves the only Oracles of the Universe.

When *Imposture* has once the boldness to give itself out for *Truth*, nothing is seen but false principles, which are taken for the plainest roads, and people fall into a gulph of errors.

When we examine thoroughly the different Nations, are at a loss to know which we are to give the preference to. There are ever great defects adjoining to great virtues: and the design of this is to teach man, that he must be raised and humbled at the same time, in order to keep him between confidence and fear. The nations, who shew the least signs of genius, and are almost forgotten, (so much are they drowned in ignorance, and consequently kept in obscurity) are commonly strangers to great crimes. It seems as if the greatest crimes walked hand in hand with the most sublime actions. Hence few instances of Heroism are unaccompanied with atrocious deeds: and when the mighty feats of all the Conquerors, so much boasted of for their valour and genius, come to be analysed, we generally find real horrors by way of shades.

We may therefore truly say, that the *Italian* nation is no longer to be dreaded for its villainies, since it is no longer famous for its great exploits. Parcelled out, as it is, amongst
every

every government within its inclosure, it neither can extend, nor raise itself, as when it was a famous assemblage of every moral virtue and of every crime.

The ROMANS, (of whom we are the very faint offspring with respect to their power and valour), finding no bounds to their authority, even giving laws to the Universe, signalized themselves, by every possible means, in order to become immortal. Their joy was at the height, provided they were talked of, that the whole Earth owned their Empire, and trembled at their name.

CHRISTIANITY, which made them disappear, by shutting up their descendants within the circle of Truth, allowed not the continuance of those famous robberies, which were considered as exploits; and humble virtues without pomp or shew then taking place of those bold features, (that were qualified magnanimous, but which originated in pride alone) *Italy* was seen totally to fall from every thing that had acquired it the greatest Renown.

It was perfectly natural, that, when an authority equally vast and absolute came to be divided, that the love of glory should be no longer the same, and that there should not be so many occasions for people to distinguish themselves. Whenever a Country ceases to be powerful, it becomes pacific, since it can no longer oppress, and is unwilling to be oppressed. But as men, even when they degenerate, always preserve something of their ancient

origin, the *Italians*, having no longer an opportunity to distinguish themselves by shining victories, were resolved to acquire glory by the Arts and Literature. This appears to have been their passion, from age to age, ever since the fall of Pagan Rome. People are fond of making a noise in the world some way or other: and if a man cannot be a CÆSAR, he is for being a SIXTUS-QUINTUS; if he cannot be a VIRGIL, he is for being a TASSO.

Manners insensibly felt the effect of that strange change, which happened in *Italy*, when, the Capitol throwing itself at the feet of the disciples of the Cross, CHRISTIANITY became triumphant. Then *Martial* virtues disappeared to yield place to those that were *pacific*; and as every thing changes for the worse, and abuses are always found close by what is most excellent, softness seized on bodies and minds, and the *Italians* became an effeminate nation. Not that the GOSPEL, that truly divine book, authorizes sloth or sensuality (it is even its greatest enemy, since it incessantly recommends to man self-mortification) but as this visible world unhappily strikes us more, than what is invisible; and as acts of penitence commanded in the sacred books are not equally celebrated with the fatigues undergone in the fields of *Mars*, the modern *Romans* cannot make so much noise, as the old ones did.—There are only some souls, touched, after a lively manner, from heaven, whom nothing stops
in

in their Career to eternal happiness : but the greater number abandon themselves to idleness

Thus, those among the *Italians*, who neither cultivate the Arts nor Sciences, nor are animated with the Spirit of Christianity, which excites men to undertake the most glorious actions, remain forgotten. Formerly all the Roman people made but one man, the exploits of an individual redounded on the whole body, every one had a share in them ; and hence arose their great Celebrity.

Whenever men have no common great interests to manage, and are under different Masters, who have each their particular way of governing, their actions become unconnected with those of others ; and if a Hero be born amongst them, he is only such for himself, nor is the nation inflamed by his example.

This is precisely our situation. The glory of the *Roman* has nothing in it flattering to the *Venetian*, nor that of the *Neapolitan* to the *Milanese*. Subjects of different Sovereigns, they are more inclined to undervalue one another, than to improve themselves.

Hence Emulation must necessarily slacken, and that great motive which puts almost all men on action, I mean glory and the love of money, is wanting to make the *Italians* distinguish themselves. The more the dominions of a Sovereign are contracted, the less commerce will be in them, his subjects will be fewer, and consequently the less will he have it in his power

power to reward. Moreover how great is the number of those, who never work, but when they are paid!

From this exposition it appears that we are slothful from necessity, our different States being too limited either to have any wars, or to excite a love of labour.

But be this, as it may, it is still very much that we are what we are, after so many wars and revolutions. Thanks to the CHRISTIAN RELIGION, which furnishing us with the means of doing good without pride, and of sanctifying ourselves, has enabled us to merit a more real and lasting glory, than the *Romans* ever had.

Were this world eternal, and were there no other life besides this we enjoy below, it would be a disadvantage to be no longer a *Roman*: but CHRISTIANITY, by uniting us in the closest manner to God himself, by presenting to us the whole Universe, as a decoration, which is to last only for some moments, communicates to us a grandeur infinitely superior to that of all the Heathens. Faith bestows not the title of IMMORTAL on the man, who knows how to take cities and conquer kingdoms; but on him, who, though surrounded with creatures of every sort, sees only the Creator, and may defy the whole world to detach him from that great object.

Thus the *Italians*, considered in this light, so far from being inferior to the *Romans*, have the greatest advantage over them; and if they
bear

bear not arms, as formerly, it must be attributed to the nature of their government, and to their being restrained from being any longer Masters of the world.

Nothing enlarges the ideas of a man like an immense Empire, where he has a right to command. Were the most signalized amongst the *Romans* to live now in *Rome*, the seed of their valour would be stifled in their own bosom, as they would have no opportunity of displaying it. Circumstances alone make great men known. Every country contains some who never will be seen to shew themselves, for want of those helps, which would place them to advantage on the scene of the world.

These are so many reflections, which ought to incline us to excuse, I know not how many, different nations that give no signs of life. It is certain, for instance, that a people at too great a distance from the Arts and Sciences, cannot acquire knowledge and taste like a nation, which is at the fountain-head of whatever is most beautiful; and that, if MICHAEL-ANGELO with all his genius, and DANTE with all his fire, had been born in *Finland*, they never would have been so famous, the one as a *Painter*, the other as a *Poet*.

Moreover, there is such a compensation of blessings and evils, of good and bad qualities amongst all men, that he who is not a man of learning, has that loss made up to him by good natural parts; and he, that has not wit, has often a sound judgment, and great strength

strength of reasoning. The most brilliant actions are not always the most worthy of esteem. A nation faithful to its word, and attached to its duties, is, undoubtedly, preferable to a people, who distinguish themselves by valour, but at the same time have recourse to cunning and deceit. Conquests do not always suppose a right; and history speaks of a multitude of Heroes, who were no more than famous Robbers.

Thus, every thing duly appretiated, each Nation ought to be content with its lot, with the corner of the globe it inhabits, and the share of understanding Eternal Wisdom has allotted to it. The more knowledge any nation has, the more numerous are its wants, the greater its ambition.

A warlike people were never a happy people. Besides that the gaining of battles often prove their ruin, they have not always fortune and glory at their disposal. One miscarriage makes many victories forgotten.

These are truths, which cannot be denied, when the nature of things, as also the human heart are known.

It is with nations, as with works of Painting and Sculpture: some have colouring, others relief, and must be seen in a proper light, to form a sure judgment of them, and not to be the dupe of a single glance.

Certain it is, that vices as well as virtues enter the composition of the Universe, in order to fulfill the designs of him, whose Wisdom

dom is infinite. Thus reptiles as well as the winged race, poisons as well as the best medicines, the mite as well as the Elephant, the thistle as well as the Jasmine, form a whole, which we admire, and which represents to us that mixture of rays and clouds the firmament frequently offers to our sight.

Each individual is an Epitome of the nation where he was brought up. He is a pattern of a variable cloth, the tissue of which is more or less fine, as it has received more or less dressing. One may say, according to the same comparison, that the *French* as well as the *Italians* have been more than once under the calendar; and it is that has given them a lustre, that dazzles the eyes of strangers.



A

DISCOURSE

O N

SUPERSTITION,

*Pronounced before the Tribunal of the Holy Office
by the Rev. Father Ganganelli, Consultor,
previously to the report he was going to make of
a cause to be decided by that Tribunal.*

MEN, with all their perverseness of heart,
never durst appear vicious with impu-
Vol. II. Part II. N n nity;

nity; and, to conceal themselves in some manner, they strove to give even their vices an appearance of virtue. Hence have sprung up a false conscience, a false modesty, a false honour, a false probity, in a word, hypocrisy.

RELIGION itself, though pure and holy, is not safe from these perfidious mimickries. We see *Superstition* following after her, which, under pretence of extending and elevating piety, has destroyed the spirit of it, and has laboured only to make it ridiculous and bring it into contempt. Inconceivable it is how many evasive and low means it has employed in order to succeed. The more sublime Religion is, the more does Superstition debase it; and in fact, the supreme Legislator never ceased thundering out against the *Pharisees*, who made Religion subservient to the keeping up a thousand superstitious practices, which they substituted to the essence of the law. They imagined for instance that they honoured God by affecting to pray in public that they might be seen by others, and by running out their prayers to a great length, in which they boasted of their alms and their fasts; by putting on a demure air, and not allowing the most indispensable works to be done on the sabbath.

Such were the Superstitious of the old law, and their successors are unhappily those Devotees, who by their hypocrisy and voluntary ignorance dishonour the new. It is in vain to tell them with the Council of *Trent*, that the
media-

mediation of the saints is only *good* and *profitable*, that there is no virtue or efficacy whatever in the most respectable images: It is in vain to cite to them the authority of God himself, who declares that every one who calls upon him, shall not be saved; that with a merely exterior piety we are no more than *whitened Sepulchers*; that if our *intentions* be bad, the *whole body* of our actions will be the same. They forget JESUS CHRIST to think only of his Servants; they address themselves to statues with a confidence, that they are capable of hearing them: they recite a multitude of prayers without any attention, and they imagine that certain practices, which are no more than the rind of the law, are sufficient to justification and salvation.

Thus Superstition, which I may be allowed to call a *monkey* that mimicks and makes a sport of Religion, does the more mischief, as it lulls sinners asleep in a false security; as it is scandalized at whatever is contrary to its prejudices; and as it often takes an aversion to the true servants of God, because it does not see them slaves to trifles, but discovers in them that joy and security, which characterizes the true children of God. The superstitious man is he, who sees a mote in the eye of his brother, and perceives not a beam in his own; that wicked brother, who is offended at the joy of a tender father for the return of his prodigal son; that prevaricating Judge, who will not enter the Court of the Governor for

fear of defiling the passover, but condemns to death the MAN-GOD; that *Pharisee*, who is scandalized at JESUS CHRIST curing a Paralytic on the Sabbath-day; that presumptuous man, who thinks himself quite different from the rest of mortals, because he fasts twice a week; that splenetic, who grumbles in secret at the sinful woman, because she sacrifices to the Saviour of the world a perfume which she might have sold for the benefit of the poor; that hypocrite, who scandalized at seeing the son of God eat with Publicans and Sinners, treats him like a mean parasite.

Such are the effects of an ill-judged devotion, or rather of superstition. 'Tis she that looks with a fury which she mistakes for true zeal, on all those who are so unhappy, as not to believe the revealed truths, or are under the yoke of heresy, without vouchsafing to pity their situation. 'Tis she that feeds on false miracles, lying legends, and every where gives the alarm, when people refuse to credit them. 'Tis she that confounds mere school-opinions with points of Faith, and damns without mercy all who dissent from her in matters foreign to Faith: she takes darkness for light, and fears being seduced, when any one aims at informing her better; and imagines, in a word, that she is performing a work agreeable to God, while she persecutes an innocent person, or judges evil of her neighbour.

It was not to be wondered at that the Heathens were superstitious, since their Religion
itself

itself was nothing but a heap of superstition: but what ought to astonish is, that Christianity sees, amongst its disciples, pretenders to illumination, who neglect the most essential duties, to reverence fables and trifling practices. God forbid I should here confound the Ceremonies universally observed by the Church, and which are so many significant symbols; or certain practices which humble our reason and abash our pride! I only speak of certain usages, certain prejudices, which some particulars, victims of an over-heated imagination, or of a stupid ignorance, add to the common belief, though reprobated by all the Councils.

Such has been in all ages, with more or less obstinacy, the strange credulity of some with respect to apparitions, visions, evocations. It is a matter of Faith, that the dead may appear by an express divine permission, and that they really have appeared, according to the irrefragable testimony of both the old and new Testaments; that certain privileged souls have been favoured with extraordinary Revelations, which discovered to them what was future; that the Devil employed the Magicians to fascinate the mind of *Pharaoh*; and that, more than once, he has used his infernal malice in producing supernatural effects, of which he was the primary Agent: but it is no less certain, that the greatest part of apparitions, visions and sorceries are the effect of a disturbed brain; and when a person is willing to trace them up to their source, the ignorance, cunning or
fana-

fanaticism of those, who pretend to be conjurers, or inspired, is always discovered.

I allow, for instance, the revelations of St. THERESA to be considered as supernatural, since they carry with them the very character of truth, and because they are cited in the Church, as authentic; but I think quite differently concerning those of *Mary of Agreda*, and several others, which enthusiastic minds take for wonders.

One may see in the work *on the Canonization of Saints*, an immortal performance of BENEDICT XIV (and in which I felicitate myself for having had some share) how much we ought to be on the reserve with respect to visions, and especially such as come from the women. The more the imagination is at work, the more we ought to distrust whatever is extraordinary. We are naturally fond of the marvellous, as it often has been said; and it is the effect of an immortal soul, which takes a pleasure in soaring up to what is sublime, as to its proper sphere and element.

Nor is it surprising, as BENEDICT XIV. observes, that solitaries given up to immoderate fasting, and whose thoughts are fixt on heaven alone, should fancy they have seen the Court of heaven during their sleep; and that, full of this object, they should speak of it, when awake, as of a miraculous fact:—when the imagination is once heated, a man persuades himself of a thousand things that never existed.—Every person tinctured with enthusiasm, takes phan-

phantoms for realities. I knew, in my youth, a man fond of *Tasso* to a degree of fanaticism, who would gladly have persuaded me, that he really saw him every night, and that he dictated verses to him. The case is different, if we hearken to the common people: there are miracles performed every hour, and every where, as if the old and new law, confirmed by so many prodigies, stood in need, at present, of others to prove their authenticity, and the sanctity of their origin.

What ought to give us concern and to humble us, is that superstition and prejudices are found in all the different ranks of mankind. Each one pays a tribute to weakness: and even the man that seems rash enough to brave every thing, and to doubt of every thing, is subject to acts of meanness which degrade his reason.

Hence we ought to conclude, that a man cannot be too much on his guard against whatever is given out as a Miracle, or as an Inspiration. Bigots find their advantage in cherishing their ignorance, and making themselves slaves to some *Pharisaical* practices, because they then find means to keep up their unyielding pride, and to live on without taking any pains to reform their hearts.

Let us now apply the reflections I have just been making to the cause before us, and which I am going to lay open to you. It is the way not to become dupes to the marvellous which is thought to be in it, and to discover,

cover, that illusion alone has been at the bottom of all the facts related as so many miracles, and cited with such transports of admiration.

The more holy and true Religion is, the more it demands that the Faithful should be undeceived in whatever is connected with Superstition: and for this reason, St. PAUL expressly recommends to *Timothy* not to give ear to *fables and old wives tales**. He knew that mankind, naturally inclined to illusion, easily adopts whatever appears extraordinary, and attributes to it a miraculous quality, which it has not.

The mistakes of the human mind prove the necessity of a Religion, that can exercise authority. Without that, there will be as many superstitious practices as there are people; for every one has a weakness or folly peculiar to himself, which abandons him to the greatest errors, if he be not stopped by an ever-subsisting Tribunal that can command respect.

* 1 Tim. iv. 7.

T H E
FIRST DISCOURSE
O N T H E
FEAST of CHRISTMAS,

Preached at ASCOLI.

Adorabimus, ubi steterunt pedes ejus.

We will adore *him* in the place, where he has taken up his abode. *Pf. cxxxi. Vulg.*

MAN is now no more than the image of himself: his soul wrapped up in the thickest darkness is scarce distinguishable from the instinct of the brutes: his disorderly passions conspire against his person: his rebellious senses establish anarchy in his own heart: virtue is his torment: crime his delight: whatever is about him, serves only to seduce him, or to lead him astray: he forgets his origin and final destination to confound himself with the earth he treads on: the cry of conscience is no longer any thing more than a voice extinguished: he erects monsters into Divinities; and the true God, with respect to him, is, as if he were not: in a word, the Creator himself repents that he created him.

What a picture, Christian Hearers! What an aggregate of errors and crimes! He is no
Vol. II. Part II. O o longer

longer that man, all whose desires were pure, all whose thoughts were heavenly; but a slave to the most shameful passions, who has lost his prerogatives, his titles, his nobility by burying himself in the horrors of Idolatry.

Such were we, and such had we continued, but for the grace of the Redeemer, who came to re-establish us in our rights, and stamp on us, in indelible characters, the august title of CHRISTIAN. We then came forth from the bosom of death itself; our soul recovered a new life; and, in transports of the most lively admiration, and the greatest joy, we have seen the very WORD OF GOD, the Character of his substance, in short his own son begotten from all eternity in the brightness of the saints, unite his nature with ours, and by such an ineffable prodigy most gloriously exalt our humanity.

O Earth, so long watered with the blood of the righteous ones and the Prophets! O Earth, defiled, for so many ages, by a multitude of crimes, I see you purified and renewed, so as to be compared to heaven itself! HE, that is eminently the RIGHTEOUS ONE, is come to rest on your mud, and so makes it a matter more valuable than jewels or precious stones: he renders you an abode of Saints, and he imprints his sacred feet on your surface in such a manner, that we know his footsteps, and hasten to adore them. *We will adore him in the place where he has taken up his abode.*

Great

Great God! Man was therefore destined to become your brother and co-heir! By your Incarnation you raise him to the rank of Gods, abasing yourself to the lower parts of the earth, and reconciling us to your eternal Father.

I seem to behold a combat between the divine Justice and Mercy, and victory declaring for Mercy. In reality, what greater mark of goodness on the part of God, than to strip himself of all his glory, in order to come and dwell amongst men, after taking on himself their nature and infirmities!

Our creation, wonderful as it was when the Almighty poured on us his breath of life, is not to be compared with the glory, to which we are raised by the mystery of the Incarnation. Our flesh, now rendered divine, is worthy to rise one day in glory, and our bodies are the temples of the Holy Ghost.

What a revolution throughout the Universe! JESUS CHRIST by his birth blots out the schedule of death, which condemned us to eternal punishments; and mankind, fallen from all its prerogatives in the person of *Adam*, who had no other appanage than a free will more inclined to evil than to good; a concupiscence, that perpetually keeps the passions in a state of fermentation; a sign of malediction written on his forehead; Mankind is reinstated, is again put in possession of all his rights, and finds no other, than a merciful God in the avenging God, who had proscribed him, and was to have exterminated him.

What an Epocha does the birth of a MAN-GOD make in the succession of ages ! Ye Historians, blot out from your writings whatever has no relation to this great Event : Ye Orators, employ your eloquence in celebrating that alone : Ye Righteous ones leap for joy, the heavens are open to your desires : Sinners, lift up your heads, this adorable Nativity becomes your pardon and cure.

Nature, this day attentive to the contemplation of her Author under the covering of a mortal body, teaches all mankind what ought to be their sentiments. But, alas ! While the heavens testify their joy in canticles ; and this divine mystery, so long desired by the Patriarchs, so long foretold by the Prophets, is accomplishing, you, Mortals, remain unmoved by this great event ! The birth of an earthly Prince affects you more than the birth of the son of God : and if you fall down to adore him, it is a bare outward Ceremony, in which the heart has no share.

Illustrious Shepherds of *Bethlehem* ! Holy Sages of the East, you will rise up one day against this guilty generation, whose thoughts are less taken up with the coming of the MESSIAH, than with a transitory glory, and a perishable treasure. Nevertheless, my Brethren, there is no salvation, but through this divine MESSIAH ; and he is the very person, whom the *Davids* , and the *Solomons* so earnestly wished to see ; it is he, whose sight, which makes the happiness of the Saints, will
be

be the terror of the wicked. His mercy this day places him on earth in a cradle; but his justice, at the end of time, will place him on a throne of fire in the midst of the clouds, to judge the living and the dead.

Christians, let us combine together these two events, that we may neither be rashly presumptuous, nor abandon ourselves to despair.

If man were sensible of all the honour he this day acquires, the earth would be no longer any thing in his eyes. He would see nothing but JESUS CHRIST, and would own with the Apostle, that every thing is comprised in this divine Saviour, and that *every thing was made, and subsists only through him**.

Before we were born, we subsisted in this new *Adam*, who, predestinated from all eternity to be our Mediator and our life, waited only for the moment marked out in the eternal decrees to become incarnate. Then the purest of all Virgins became his mother by the operation of the Holy Ghost; and JESUS, that he might be our Head and Father, became the humble son of *Mary*.

What miracles were seen at the moment, and immediately after the accomplishment of this mystery? Prodigies covered the face of the earth; and the INCARNATION confounded the *Jew*, and struck down the *Heathen*, to make the happiness and glory of Christians.

JERUSALEM, JERUSALEM, hast thou therefore forgotten the Prophecies, which have so

* Omnia per ipsum, & in ipso constant.

often announced to thee the coming of a deliverer; and wilt thou be so unhappy as not to own him, who will appear within thy walls only to preach *the Gospel to the poor, to heal the sick and raise the dead* *.

Alas! My brethren, Alas! That unhappy City will consummate her reprobation; she will put him to death, who came to give her life; and, in punishment of her crimes, there shall nothing remain of her but a vain dust, and her synagogue shall be annihilated to make room for a Church that shall never perish. The like will be your fate, base Christians, who acknowledge not the *Messiah*, or who neglect to follow his law. The swaddling-cloths, in which you see him now wrapped, will be changed into flames of fire to devour you: the Crib wherein he lies, will be transformed into a formidable Throne, the sight of which you will not be able to bear: his weak hands, which he can now scarce open, will hurl thunder on every side to exterminate you. It will no longer then be a time of mercy, but a time of vengeance.

Great God! How great will the unhappiness of the sinner be, who shall not have profited by the ineffable Mystery of thy Incarnation; who shall not have found in the shedding of all thy blood (a single drop of which is enough to save the Universe) whereby to obtain his pardon: who shall not have appeared before the

* Luke vii. 22.

Crib, in which our divine Saviour is born, but there to receive anathemas and curses!

Let Faith now transport us to that sacred place; let it supply whatever the senses cannot discover. O delightful place! O place a thousand times more to be admired, than all the palaces of Kings, fill me with a holy extasy; let me leap for joy at the sight of you, and may my heart be ever unwilling to quit you.

Thither, my brethren, you ought every day to go in spirit, and not to the palaces of the Great, where nothing is found but injustice, inflexibility, and pride: not to those places of malediction, where you dishonour the members of JESUS CHRIST: not to those criminal houses, where you sport away what belongs to the poor, the wages of your workmen, the very substance of your children; not to those schools of perdition, where nothing is learned, but a Philosophy wholly pagan, according to the elements of the world and the tradition of men*.

I own to you, Christians, that it is impossible to refrain from shedding a torrent of tears, when a person reflects on the small number of those, who reap any profit from the coming of our Saviour. Some are ashamed to imitate him, others to own him; and there is scarce any one, but who seeks, in himself, some pretext not to adore him.

* Secundum elementa mundi & traditionem hominum. Col. ii. 8.

But

But what then will this MESSIAH be, if he be not the ALMIGHTY, the ETERNAL, the INFINITE? What creature can perform his function? What other, than a GOD, can blot out the fault of *Adam*, and satisfy the grievously offended divine Justice?

My soul escapes me, in spite of myself, while it passes from one subject to another with a surprising rapidity: but how is it possible to keep the mind within just bounds, when the whole Universe itself is swallowed up at the sight of this mystery! How can any one govern himself, when he calls to mind a GOD made Man! Ah! If *David* shewed the most lively transports of joy in the presence of the holy Ark, which was no more than a figure of the *Messiah*, what ought our raptures to be! Every thing invites us to bless the HOLY ONE of *Israel*, and so to bless him, as to express all our joy and happiness.

Ye sacred vaulted Roofs, ring with the joy that inspires us! ye Ministers of the altar, intone that eternal *Alleluia*, which the Elders of the *Apocalypse* cease not to sing around the throne of the lamb: imitate the Angels in the expression of your Canticles and your sentiments! Rivers, fountains, cedars of *Libanus*, bless the new-born Lord! He chooses poverty for the only ornament of his cradle, that every thing may correspond to the cross, on which he is one day to expire. What a contrast between the stable of *Bethlehem*, and the palaces of the Great! Would not any one imagine that
he

he saw, on one side, Gods; and, on the other, the vilest of slaves abandoned, and suffering? But how many virtues are found in this divine recess, which Faith considers as the most sacred of all Tabernacles! All the perfections of the ETERNAL BEING there meet together; that is to say, as St. *Chrysostome* expresses it, finite there contains infinite. O the incomprehensible mystery! Every thing in it appears beneath man himself, yet every thing is worthy of God. Let us renounce our honours, let us tread under foot our riches, let us run to *Bethlehem* to make a sacrifice of our pride, and our love of ease, and immolate ourselves with JESUS CHRIST, who conceals the brightness of his Majesty, that the last of mankind may approach him.

Is such your behaviour; you, who directed by vanity, have only eyes of contempt for the Orphan and the Indigent? You, who are unwilling to appear otherwise than under a brilliant exterior, and would think you degenerated, were you, by chance, to go down among the croud of the wretched, who are your brethren, in spite of whatever you can do to doubt of it?

O sacred Humility of the MAN-GOD! Come, this day seize on those proud sinners, who, thinking themselves sprung from an origin, different from that of the human race, will not own their equals: come, dissipate the illusive prestiges that blind them, the criminal flattery that dims their sight, and place them at the feet of those, on whom they vouchsafe not even

to cast their eyes. Come and tell them, that their end draws near, and that very soon their ashes, blended with those of the most miserable objects, will remain in eternal oblivion! Come and shew them the son of the Most High with no other company, than that of the Poor, and brute animals, and without a place to rest his head: come, and confound with this sight both their Reason and their Pride.

Nothing but this precious Humility, my brethren, can make us reap any advantage from the mystery of the INCARNATION, since it is the very basis of every other virtue. 'Tis for want of Humility, that we are scandalized at the apparent abjection of the MESSIAH. Heretics and Unbelievers have attacked this ineffable mystery only because they could not be persuaded, that a GOD should abase himself so far, as to appear in the form of a slave. It was the same principle of Pride that allowed not the *Jews* to acknowledge their MESSIAH, and that excited them to crucify him.

Let us therefore, my brethren, abhor this detestable Pride, since it attacks the mystery of the INCARNATION; that is to say, what is the most comfortable in our Religion, what is the very ground-work of all truth. For the MESSIAH, my brethren, is not an insulated, or unconnected, but an infinite Being, who is every where, who gives life and motion to every thing, and for whom all things visible and invisible really subsist.

Let

Let us therefore never separate JESUS CHRIST from what ever we do; let him be the very soul of all our actions; for without him, every thing is defective.

Were it otherwise, brethern, the INCARNATION had been superfluous. But we could never have been saved, except by the sacrifice of the MAN-GOD, who, at once both Priest and Victim, immolates himself, and is immolated.

You, O sacred altars know this; you, on whom every day is performed that ineffable prodigy: you, who really possess him, who was born at *Bethlehem*, and whose birth we this day celebrate. He is under the form of bread, as he formerly appeared under the veil of flesh; but ever TRUE GOD, and TRUE MAN.

What astonishes me is, that this great object can ever be blotted out of your hearts and minds; and that the most trifling objects should make you forget God made Man to save us; a God ever in the midst of us to be our Mediator with his Father, and to obtain our pardon.

“O thy immense charity my God, who
“hast so loved us, as to give us thy only son
“for an intercessor,” as St. AUGUSTINE cried
out in the most lively raptures of gratitude,
“when shall we render thee love for love?”
The least we can do, is to sacrifice ourselves
for him, since he sacrificed himself for us.
Let us, for the future, act only in him, with

him and by him, if we desire that he should really live in us.

Lord, when shall we have that happiness! When will you separate us entirely from ourselves, so as to attach us to you alone! When shall we be transformed into you, to make only one and the same thing with you!

That was your desire, O my God, as you have so clearly shewn in the sublime prayer which closed your sermon after the last supper; and this day it is also ours. No, we desire nothing more, we beg for nothing more, than to be intimately united to you, and that for all eternity.

Do you not find yourselves, my brethren, inflamed with this love? Oh! How powerful would it be in us, if we were perfectly convinced of the full extent of the mercy of God! He has twice created us; for how can that mystery, which drew us from the grave of sin to bestow on us a divine life, not be called a second Creation? It is in vain for the Philosophy of the age to attempt to deny original sin; in vain does it throw doubts on the great Mystery, which is the object of this solemnity: every thing publishes to us, that we are really heirs to the sin of our first Parent, and that the son of God really came down to expiate it.

Until that time, we saw nothing within or without us, but the most frightful misery, nor had we any hopes of relief. But you, O Lord, opened the heavens, when the earth was ready

ready to swallow us up ; and since we had it not in our power to go and seek you, you came down to find us. Eternal thanks be ever given you ! Yes, my brethren, the old law gives place to the new ; and 'tis no longer fear, but love that constitutes the ruling character of the true Christian. How is possible not to love you, O my God, after all you have done in our favour ? What more could you give us, besides giving us yourself ? Man must be an ingrate indeed, not to be penetrated with a sense of so extraordinary a benefit. Let us not seek the cause of this elsewhere, than in ourselves. It is, that more affected with the things of this world, than with that eternal happiness laid up for us, we lead an earthly-minded life ; and whatever relates to Religion, its mysteries, its festivals, its solemnities, becomes absolutely a matter of indifference to us.

O WORD INCARNATE ! You, the light of our minds, you by whom all ages have been made, you, in a word, our hope, our life, our salvation, make us partake of the fruits of your Incarnation, if you wish us to be animated by your love : You alone can give all we stand in need of in order to come to you. It was through your mercy alone, and your all powerful Grace, that the saints were well pleasing to you, and enabled to reap any benefit from the ineffable mystery, with which the Church is taken up this day.

There is nothing, Christian hearers, that ought to fix our attention and hearts, like this
mystery,

mystery, which, incomprehensible as it is, draws the Deity so near to us, as to make us partakers of his nature*. By the light it spreads on all those who study it, we shall see, that what has hitherto occupied us, is no more than an illusion and a chimæra, and that we have too long been the victims of our passions and our senses. Let then Faith henceforward be our light and guide: then will its torch, dim as it may appear, render visible the mystery of the INCARNATION, not indeed so as to comprehend it, but so as to adore it, and to be convinced of its truth.

May heaven grant, that the WORD INCARNATE may henceforward become our *way*, our *life*, and our *truth*†. May he be born in our hearts, as he was this day born in *Bethlehem*, to incorporate us with himself, and to make us happy for time and for eternity.

“The world, said St. BERNARD, is hateful to me, unless I find there JESUS CHRIST.” This language ought to be that of all Christians, who are here on earth for no other end, but to express in their manners him, who hath redeemed them. JESUS CHRIST is our light, our peace, our comfort, in a word, our felicity. This is what you ought to think on all your life, and above all at this time, which is particularly allotted to honour the Nativity of our Lord.

* *Divinæ confortes naturæ.* 2 Pet. i. 4.

† John i. 6.

God of all mercy! Tear the deceitful veils which hinder us from contemplating you. Let all nature, of which you are the first principle and the life, speak to us of you alone and let all creatures be so many mirrors to reflect back on our eyes your wisdom and goodness. Consider nothing in us, but the resemblance of your divine son born this day to expiate our sins, and to merit our pardon. Raile up our souls to the Sanctuary, wherein you dwell, by disengaging them from those terrene objects, to which concupiscence has attached us from the moment we first saw the light.

If our birth be like that of JESUS CHRIST on account of the weakness and humiliation that accompany them both; what a difference is there, if we may presume to compare them in their origin and their effects! The one is defiled with the stain of original sin; the other is as pure, as sanctity itself. The one brings nothing with it but miseries and misfortunes: the other is the source of the happiness of mankind.

As these great truths ought to be the nurture of your minds, I exhort you constantly to feed on them, that passing into your substance, they may transform you into him, who came to save us, and for whom we ought ever to breathe.

T H E

SECOND DISCOURSE

O N T H E

FEAST of CHRISTMAS.

*Verbum caro factum est.*The word was made flesh. *John i. 14.*

THE ineffable, profound and ever adorable Myſtery, which makes, with good reaſon, the moſt auguſt and ſolemn day among Chriſtians, gives us, dear Hearers, the grandeſt idea of the ſupreme Being, by teaching us, that the ways of God are truly incomprehenſible. In effect, where is the man, who is not ſtruck down at the ſight of the INCARNATION? Who is the Mortal, who will dare to fathom its abyſſes? If a perſon cannot look ſtedfaſtly on the ſun, which is no more than a perishable being, it is not ſurpriſing, that an ETERNAL BEING cannot be comprehended: a Being, which being unbounded either by ſpace or time, depends on itſelf alone; and which, ever immenſe and infinite, acquired nothing by the Creation of this vaſt Univerſe, and will loſe nothing, when it comes to be deſtroyed. How then can I this day, O Goodneſs ever ancient and ever new, ſpeak of your WORD, which, as ancient as yourſelf, though born of you, is
the

the character of your substance, and the brightness of your glory?

O my God! hush my senses; impose silence on my proud and presumptuous reason; elevate my soul even to yourself, that I may draw from the very Plenitude of your lights some rays to reflect back on my Hearers, that they may know him, whom you have sent; him, who being our way, our truth, our life, is here below to be our food and torch.

I beg not of you, O Lord, that Eloquence, which pleases the ear and understanding: the subject we treat, is too great of itself to employ any human language. We fear to speak of it, lest we should not be able to express ourselves; and when we think of it, we apprehend not having ideas worthy of a mystery, equally sublime and profound.

I shall therefore, my brethren, disregard phrases and words, to tell you in the plainest manner, that the INCARNATION is at once the humiliation of the WORD, and the exaltation of man. Admire here, Christians, the infinite mercy of the Son of God, who submits to the greatest abasement in order to raise us: who reduces himself to the most dreadful degree of poverty to enrich us: who undergoes the most cruel slavery to set us free. This matter so absorbs all my thoughts, that I have nothing left, but an astonishment, which transports and seizes me. One ought to be able to open the bosom of God himself, the eternal sanctu-

ary of the Divinity, to lose sight of all ages, and of all space, to spread one'sself out in that immensity, to run through that purely intellectual Eternity, which constitute the Essence of the supreme Being, in order to have a just idea of his perfections and grandeur. Then ought one to sink down again on the smallness of our Being, the miseries of our condition, the horrors of our nothingness, in order to understand the contrast there is found between a God, who fills every thing with himself, and yet reduces himself to the taking of the form and nature of a slave.

Heavens! If I ask you concerning this mystery, you answer, that the Almighty, who created you, who rested you on empty space, and stretched you out like a cloak, is as truly incomprehensible in his works, as in his operations and his ways. Heavenly Intelligences, ye Angels, who form the Court of the ETERNAL, if I ask you how the Almighty could take a body like to ours; you prostrate yourselves, you adore, and teach me, by that behaviour, that every creature ought to be silent in presence of the Creator, and that the birth of the MAN-GOD is a mystery of faith, and not a subject of vain curiosity.

God, who could not increase by elevation, augments, in some sort, his glory by abasing himself. What a spectacle! When I discover, under the veil of mortal flesh, and under the appearance of earthly bread, the ETERNAL BEING reduced to a kind of annihilation:
then

then are all the faculties of my soul, as if they were no more, and nothing of my existence remains, but a rapture of admiration.

But when I come to reflect that this ineffable prodigy is performed for me, my heart is fired with the most ardent love. For, brethren, the ETERNAL WORD, seems to divest himself of his Divinity, only to render our human nature, in some sort, divine. He comes to blend his ETERNITY with our short duration, in order that we may live beyond time: he comes to unite his OMNIPOTENCE with our weakness, in order to render us invincible; in a word, he descends as low as us, to raise us up to himself, and to place us at the source of all lights and treasures.

This is so true, that no mortal, before the INCARNATION, could penetrate the heavens; and man, oppressed with the weight of his miseries, had nevertheless no other means to be freed from them. Scarce is the MESSIAH announced, but the earth, though covered with thorns and brambles in consequence of the sin of *Adam*, leaped for joy, and a cloud of Patriarchs and Prophets was seen to foretell, by their words and actions, the coming of the Sovereign Deliverer. As soon as he appears, men behold themselves enriched with the greatest blessings; rivers of an almighty, and wholly miraculous grace overflow them on every side; and the splendor of JESUS CHRIST himself becomes that of all true Christians. They are seen clothed with the brightness of righteousness

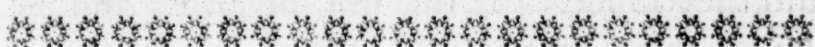
ness and sanctity: and even in the deepest caverns, even to the extremities of the world, even on scaffolds, they make the glory of the WORD INCARNATE spread its rays. It is for him they suffer, it is for him they die; and by this double sacrifice, they teach us, that we ought really to immolate ourselves to the service of the MAN-GOD, to live as he lived, and to desire at least to die as he died. We were freed from the slavery of sin, only to submit in every thing to the will of our Deliverer. For he has raised us to the rank of his friends, his brethren, his co-heirs, only on condition, that we should make up in ourselves, what was wanting of his passion*.

It is to you, ineffable mystery, the memory of which the Church retraces in our minds this day, that we owe the inestimable happiness of our deliverance, and elevation. By you, we are no longer under a law of fear and terror, but under a law of love: by you, we have an all-powerful intercessor with God, who is perpetually soliciting our conversion: by you, we become living tabernacles, wherein JESUS CHRIST rests, and where he performs the greatest miracles in our favour.

Grant, O WORD INCARNATE, that our adorations in these days of salvation and benediction, may not be simply exterior and passing; but like those of the Shepherds and *Magi*, establish for ever in our hearts the

* Adimpleo quæ defunt passionum Christi in carne meâ.
Col. i. 24.

reign of JESUS CHRIST, in whom we have salvation and life, and through whom alone we can merit them. *Amen.*



A

P A N E G Y R I C*

O N

St. REPARATA, Virgin and Martyr.

PROFANE GENEALOGIES, who feed the pride of Mortals; chimerical births, who make us forget the slime out of which we were first formed, and the original stain, that defiled our souls the moment of our conception, you shall not come here to tarnish the elogium I consecrate to truth. Whatever is connected with the earth, is to find no place in the panegyric of a personage wholly heavenly; the world has nothing in common with sanctity.

It is not with the Heroes of Christianity, as with the great ones of the World: the Elect are born in the bosom of God. It is the ETERNAL BEING who sketches out the first draughts of the great models he is to present to the earth for our imitation; and there he forms and

* What follows is only the first part of the Panegyric, the second being missing, or lost.

prepares those sublime souls, who, from age to age, come to enlighten and edify the world; and under the seal of justice and mercy, he keeps in reserve the sources of all graces and mercies, the seed of all virtues, to form, when necessary, APOSTLES, MARTYRS, DOCTORS, ANCHORETS: there in a word, Christian Hearers, he took a pleasure in creating St. REPARATA, your illustrious Patroness, in enriching her with his most precious gifts, and making of her a Vessel of honour and predilection.

Disappear, profane History, you who have no other than false virtues to present to us; you, whose Heroes, a thousand times less worthy of eulogiums than of commiseration, had no other principle of their exploits, than a despicable pride; you, on whom the Learned have cast only some uncertain glimmerings of light, capable of misleading.

We must fix our eyes on the History of the Church, if we wish to see lights without clouds, virtues without paint: that History, whose uninterrupted succession of the most memorable facts, and the most worthy of our imitation, resembles the continuance of those fine days, which, in the most pleasing season of the year, charm by their clearness and brightness.

Such were the excellent qualifications, such the sublime actions of the Illustrious REPARATA; ever beneath all by her profound humility; ever above all creatures by her magnanimity;
 ever

ever bare of the riches of the earth; ever enriched with the treasures of heaven; ever courageous in the midst of the most furious combats; ever victorious over the senses, passions and tyrants, she appeared more like an Angel, than a mortal being; she had a body only to render it spiritual; a soul only to render it divine.

You perceived this spectacle, O my God! as the work of your grace; for it is you who direct the steps of your servants, when they walk in the path of virtue; who loosen their tongues, when they bless your holy name; who open their hands, when they pour forth their alms; who, in a word, fill their hearts with yourself, when they are consumed with the ardor of charity, and when they deliver themselves up, like this great Saint, without turning pale, to all the rage of Executioners, and the horrors of the rack.

But how dare I, who have no other merit than the simple desire of imitating the saints, talk to you of a heavenly soul, whose society was ever with God, and who sighed all her life after the possession of him alone?

Nevertheless, not to disappoint your expectations, Christian hearers, and to second your zeal on this solemn day that has brought us together, I will shew you, that your illustrious Patroness, after having obtained the greatest favours of heaven, deserves the greatest honours on earth; and that her virtues will

will only serve to our condemnation, if we take not care to imitate them.

Holy Spirit! I can neither begin nor finish such a picture, unless you yourself trace out the design, unless you yourself guide the hand and pencil, which are to execute it. The words of every Minister of the Gospel are mere empty sounds, unless you render them efficacious; and all human Eloquence is a barren redundancy of words, unless you give it fecundity and life. O you, who inspire the Prophets, and guide the tongues of sacred Orators, I beg this favour of you in the name of MARY, the most excellent of all Creatures, and whose intercession is so powerful with God.

F I R S T P A R T.

RELIGION, which is truly incompatible with whatever is terrene and carnal, knows no other riches or grandeur, than such as are entirely spiritual, and whose object is God alone. Hence nature is ever in contradiction to Grace, and the desires of Christians have no affinity with those of Wordlings.

REPARATA was a striking example of this. A stranger to her own family on earth, she lived only to undeceive mankind, and to teach them, that there is nothing desirable, nothing great, nothing perfect, but the treasures of Grace.

Ah! Were it possible to call up here the souls of all those who knew her, and conversed
with

with her; they would be so many witnesses to inform you, that her spirit was ever joined to that of Religion; that her heart was ever united to that of JESUS CHRIST; and that her whole person was a lively expression of charity. One would have said, that she existed through that virtue alone.

Be not therefore surpris'd, if the Universe was no more than a grain of sand in her sight—the wanton sport of winds; if the immensity of her desires required a world wholly intellectual and divine to content them: if her compassion extended to all, without excepting a single individual.

In vain is marriage propos'd to her; riches displayed before her; the glory of this world in all its splendor shewn to her: whatever is not God, cannot fire her; she sees nothing but his providence; she hears nothing but his voice; and thereby, brethren, she reproaches us in the strongest manner, with our unhappy indifference with regard to the good things of heaven. For alas! You know it, our affections are merely carnal; and if it happen, that we call upon God, it is often merely from custom, and not from love. We remove from us, as far as possible, that supreme Being, in whom we breathe, and through whom we exist, while we run with impetuosity towards objects forbidden, making to ourselves as many Gods, as there are creatures, and never thinking of the Creator.

Why cannot I here unfold to you the infinite riches, of which the God whom you forget, is the dispenser; or lay before you the immense comforts he bestows on his Elect; or shew you all those blessings, of which he is the plenitude and source? Then would you be sensible, that there is no happiness, but in faithfully serving him.

“Man, says St. *Augustine*, goes down from
“abyss to abyss, when he departs from the
“true God; his lights are no longer any thing
“but darkness; his life a true death; his existence a nothing.”

Your glorious Patroness was so thoroughly convinced of this, that she endeavoured to penetrate with these divine truths all that came near her. There was no approaching her without being edified, and intimately affected by her piety; without being sensible that God was truly the element of her mind and heart.

Why, O blessed Saint, are you not still alive, and especially in this corrupt age, where God himself appears to be no more than an ideal Being? You would rekindle Faith, almost extinct, and we should see the fine ages of the Church renewed. People would go with eagerness to hear you; and what efforts would they not use to imitate examples so persuasive as yours!

But after all, Brethren, had you Faith, you would look on your glorious Patroness as still alive; you would be convinced, that all those saints, who successively pass through this world to purify and edify it, are ever in the
pre-

presence of God, ever ready to assist you, when called on with a contrite and humble heart.

'Tis by their suffrages that lightning loses its activity; that thunderbolts are extinguished in the hands of the Almighty; that our evils come not to a head; and that we have still hopes of returning sincerely to God.

The honour we pay to the saints, is not a simple *Apotheosis* like that of the Heathens. We are assured by the authority of the Church, which cannot deceive us, that their Intercession is a source of graces to all those, who have recourse thereto. How should they not be powerful, how should they not be beneficent, who become divine in JESUS CHRIST, and participate, in an ineffable manner, of his power and goodness? He is a fruitful vine, of which they are the branches, and from which they receive nurture and vigour.

You are therefore to consider your illustrious Patroness in JESUS CHRIST alone, if you wish to find her all-powerful; you are to have recourse to her mediation, without putting it in competition with that of the Redeemer by Excellence. What a view to the eyes of Faith is an IMMENSE, ETERNAL, INFINITE BEING, who becomes one with the Elect of all ages, to make them live for ever a miraculous and divine life, to exhibit them one day, in the sight of the whole earth, sending forth rays of glory and majesty!

R r 2

Then

Then will you behold the same Protetrix, you this day solemnly invoke, rise up against you, unless you now use your best endeavours to imitate her virtues.—But let us not obscure the glory of so great a day by any reflections that may afflict. I would gladly persuade myself, from the excellent qualities which characterize you, that you will render yourselves worthy of the intercession of the Blessed REPARATA; and that the more you advance in years, the more you will labour to imitate her love for penitential works.

'Tis the only way to implore, to advantage, the succours of the saints; for they are neither the praises liberally bestowed upon them, nor an Elogium like this of mine, that can contribute to their glory: the imitation of their virtues is the only panegyric pleasing to them. They would otherwise resemble the Grandees of this world, who love to feed on the vain incense of praise, without considering how it is offered them.

If I follow not here the thread of the history of the faint, whose memory we celebrate, 'tis through fear of laying before you any facts not sufficiently authenticated. Truth was never honoured by lies: Religion stands not in need of either false legends, or suppositions, and it suffices for your instruction and edification to know, that it was the spirit of penitence and the love of God that sanctified your glorious Patroness.

God

God made a sanctuary of her heart, to deposit therein all his riches; and then a strength truly heavenly took possession of her soul; then was she seen, full of an heroic courage, to brave the tyrants that attempted to corrupt her religion.

God destined her from all Eternity to serve as a spectacle to Angels and men by the greatness of her Faith; and to obey his decrees, in the transports of an inexpressible joy, and a love wholly divine, she burns to mix her blood with that of JESUS CHRIST, that she may reign eternally with him. Vanquished nature is astonished at her courage, and has not time to complain or speak. The body of our illustrious saint is in perfect union with her soul, and sighs, as I may say, that it has not the faculty of desiring the glory of Martyrdom. At last she arrives at the place of her sacrifice; she embraces the scaffold, whereon she is to be immolated; she affectionately kisses the sword, which is to take away her life. She has already received the last stroke, and while her body lies extended on the ground, her soul wings its way to heaven, there to live for evermore. Now become one with JESUS CHRIST, O blessed Saint, obtain of God for us, though we be unworthy to suffer martyrdom for the conquest of heaven, that we may at least make a sacrifice of our senses and passions, and love penitential works and holy austerities. Obtain for us, through the merits of JESUS CHRIST, that we may imitate your
zeal

zeal for Religion, your charity for our neighbour, in a word your example in every thing. We this day promise the God who sees and hears us, to avoid, with all our might, the illusions of the wicked spirit, and to bear with patience and resignation all the evils of this deceitful world.

The Second Part is wanting.



A

DISCOURSE

Pronounced in 1741 at the General Chapter of the Conventual-Minors in praise of BENEDICT XIV. who presided in person at that Chapter.

MOST HOLY FATHER,

WHEN I consider the supreme dignity with which you are invested, the glorious actions which surrounds you, the multitude of blessings you cease not every where to diffuse, in a word, the glory you enjoy, which shines like your diadem, and infuses to you Immortality, I confess I dare not utter a single word, and had much rather keep in my own heart whatever these great objects are capable of inspiring me with, than outwardly express the manner in which I am affected by them.

My

My apprehension much increases, when I reflect, that whatever I am capable of saying, will soon become public in a city difficult to please; and which, having seen, as it were, true eloquence born and brought to perfection in her bosom, looks with a sort of disdain on a Panegyric that comes from the obscurity of the Cloister; and which, she will judge the more indifferent, as it will not answer the sublime sentiments, she herself feels for the greatest of Pontiffs.

How has the choice fallen preferably on me, after so many other persons of reputation, from the different Religious Orders, have employed the most sublime thoughts, as well as the richest expressions, and with the greatest success, to express, O MOST HOLY FATHER, all their love and admiration of you!

After all, I pretend not here to fix my eyes steadfastly on the sun; and though I have been discouraged, recalling to mind the difficulties I formerly experienced, when obliged to render public homage to a Prince of the Church*, I could not give a denial to the desires of my superior General, who thought himself obliged to make use of my organ to celebrate that infinite number of benefits bestowed by the immortal BENEDICT XIV. on his order and person. His lively gratitude could contain itself no longer, it was necessary it should break out in acts of thanksgiving. All he can

* Father GANGANELLI some years before had pronounced a Panegyric on Cardinal STAMPA at *Milan*.

be blamed for, is having chosen for his interpreter a man still covered with the dust of the Classes, and who neither has been accustomed, nor hath sufficient talents, to speak in the presence of sovereign Pontiffs.

But to obey is a duty in a Religious man; and rather than be wanting to that obligation, I expose myself to become an object of censure to those men, who, according to *Cicero's* words, set up for Critics in all companies and entertainments.

But let us banish all fear, and dragged along by the copiousness of the subject, let us think on nothing, but the glory and pleasure we take in celebrating the noble birth, the wisdom, the generosity, the genius of the great Pontiff, who this day vouchsafes to be amongst us, like one of us.

If I introduce not into this elogium the grandeur it deserves, I will at least exert my utmost abilities to make it what it ought to be. But as I cannot go beyond the bounds prescribed me, I shall apply less, MOST HOLY FATHER, to the publishing the immense reputation you have gained by your immortal works in the Church, as well as in the republic of Letters, than to the recalling to remembrance the benefits, with which you have so often and so magnificently enriched us, and which you now complete by deigning to preside at a General Assembly of our Order with a love and a zeal truly paternal.

If,

If, as *Xenophon* says, a kindness is not to be estimated so much from what it is in itself, as from the person who bestows it, this grand object, in a particular manner, is to occupy all my thoughts.

Heaven grant, that this Discourse may correspond to the virtues and liberalities of the immortal LAMBERTINI, and to the full extent of our gratitude! As often as I have reflected on the ancient splendor of the Religious Congregations, which neither the succession of ages, nor the revolutions of times have been able to strip of their lustre, I have raised up my mind to the SUPREME BEING, as to the source of this glorious prerogative. 'Tis him alone I have considered in the honour acquired by the Order of St. FRANCIS, when it produced a PATAVINUS, whose extraordinary merit, notwithstanding the frailty of all human things, neither could diminish nor grow old; when it produced a BONAVENTURE, whose wonderful meekness of temper corresponded to his facility of elocution, and who, from the excellence and depth of his knowledge, merited the appellation of the SERAPHIC DOCTOR: when it formed a SIXTUS-QUINTUS, whose memory survives all generations, as that of a Prince, who would have governed the whole world with equal sagacity and firmness: lastly, when it peopled the different Kingdoms with a multitude of illustrious personages, equally recommendable for science and wisdom. But what completes the honour of our Order, MOST HOLY FATHER, is the
Vol. II. Part II. S s eagerness

eagerness with which you have deigned to come and preside at this Assembly, and to tell us in words worthy to be written in letters of gold, “ That notwithstanding the multiplicity of perplexing business, with which a Sovereign Pontiff is continually overpowered, you would yield to our desires, in order to turn your mind to the promoting our interest and ease.”

No act of beneficence can be greater than the affection of a Prince, who only seeks opportunities of manifesting his liberality: it is then the subjects, penetrated with gratitude for what is past, are encouraged by the hopes of happiness to come.

Thus, MOST HOLY FATHER, have you signalized yourself towards us, and that in a manner the more shining, as you have torn yourself from the most important occupations.

Scarce were you proclaimed Sovereign Pontiff, when you expressed a desire to preside at our Meeting, and notwithstanding your eagerness to come thither, you condescended to our delays, without wishing to precipitate things, or changing your dispositions towards us. A memorable instance of kindness, the full value of which we know, and never can forget!

What shall I here say of that attention with which you prevented our vows, by treating our affairs, as if they had personally regarded yourself, and preferring, to all the other Chapters, that of our Order, to honour it with your
august

august presence. What enhances our gratitude is, that you should appear there in all the splendor of Pontifical Majesty, and with a tenderness beyond example. And true it is, in order to press us, as I may say, between your paternal arms, and rejoice us by your presence, you consent to suspend the most important affairs, to give us a part of your precious time.

What a triumph for the Order of St. FRANCIS, that has the happiness to see in the midst of it, in quality of Spectator, President, and Father, a Sovereign Pontiff, who adds a new lustre to the *Tiara*, by the nobility of his ancestors, (some of whom are enrolled in the catalogue of the saints) and above all by his own virtues!

But how are these to be enumerated? What nights spent in study! What Apostolic labours, and luminous works! Even at the time, when LAMBERTINI was only taking his degrees, none of the students could be compared to him; So much did he surpass his school-fellows! so much did his genius render him superior to all the others!

You therefore, MOST HOLY FATHER, merited the esteem of CLEMENT XI. who, a perfect Master at discerning talents and virtues, knew how to set a value on yours, and to whom you testified your eternal gratitude, by dedicating an immortal work to him. Every one knows the affection BENEDICT XIII. that Holy Pontiff, bore you, and the honour he did to the sacred College, as well as to himself,

when he decorated you with the Roman purple. This was at a time, when Religion already felicitated herself on finding in you a model, science a Master, *Bologna* a Citizen and Protector; in a word, the Universe a Prodigy.

And indeed the pitch of Grandeur to which you were raised, never was attributed to the sport of fortune, but to the sublime and rare qualifications that made you worthy of it, and for which you are compared to the morning star, whose benign influence equals its brightness.

You make amends, MOST HOLY FATHER, for the misfortune the world experiences in seeing every day men as inept, as unprovided of virtues, mount up to dignities; men, who may be compared to those vapours raised by the sun, and which serve only to darken the Atmosphere; and of whom *Boetius* said, that they “cover with dishonour the dignities to which they are promoted.” Would to heaven, that men were sought out for Dignities, and not Dignities for men!

But after having lightly touched the wonderful qualifications, which have placed you on the Pontifical throne, let me be allowed, MOST HOLY FATHER, to trace out here the joy, which that event spread throughout this City and the whole Church.

I recall to my remembrance that happy and ever memorable day, in which we were informed of your Exaltation. An universal joy was painted on every countenance; what passed

fed in the hearts of all, was read in the eyes of all. A gladness, which no longer could be confined, endeavoured, by every where breaking out, to shew that it never had a more favourable opportunity of manifesting itself. Then it was, that the name of LAMBERTINI, flying from mouth to mouth, excited the most pleasing sensations; nor could night be seen to succeed the day, so bright and numerous were the fires kindled by the public joy.

What hurry! What a scene was that innumerable multitude of spectators, who ran in crowds to see the most venerable, and most beloved of Pontiffs consecrated! We then saw the houses ready to fall with the weight of those who were assembled in numbers on their very tops. There was not a single space on them but was filled, and which, dangerous, tottering and bending, did not expose those who were so venturous, to the hazard of falling and being crushed to death. The streets were all filled, the *Vatican* itself was too small, and scarce had any one satisfied his curiosity, but for the painful efforts of the Guards, who, it was apprehended every instant, would have been buried under the Crowd they endeavoured to keep off.

No age could withstand the desire of enjoying the spectacle of such a triumph. Children hastened to get the first sight of you; the youth to point you out, the old people to admire you, the strangers to know you again; and even the sick (indocile to the orders of the Physicians) dragged themselves out

out of their houses, as if assured of the recovery of their health by getting a sight of you. And indeed some were heard to say aloud, that they had lived long enough, since they had once seen you; and others on the contrary, that now was the time for a person to wish to live.

Joy, like those rapid flames, but unequal in their motions and undulations, seemed sometimes to abate, only to break forth again with greater brightness; and if by intervals the applauses ceased, it was only to give such as were worthy of the virtues of BENEDICT XIV. The Mothers felicitated themselves on their fecundity, in seeing with joy under what a Prince, and with what a Father the Citizens and men they had to bring forth, were to live.

ROME, thou contemplatedst this spectacle from the summit of thy lofty hills, and seemedst to be more elevated with the joy that transported thee, than with the magnificent Prerogative which renders thee the METROPOLIS of the whole world. Thou hadst hopes, during that moment of joy and peace, of recovering what had been taken from thee in the course of different ages, through the dissensions of the Great Ones; and thou didst then foresee, that the Concord, which had been destroyed, would be re-established; and that, if the different Nations would not agree to acknowledge thee for the Centre of the true Religion, they would at least unite in blessing and admiring thy new Head.

It

It was but just, that the Pontifical dignity, which bestowed on you neither a distinguished birth, nor the qualities of the heart, nor the advantages of wit, nor the reputation you enjoyed in the Republic of Letters, nor any of the other virtues you were possessed of, should procure you these honours; and that your Exaltation should become an Epoch of joy and glory to the whole world.

No other station, but that of Sovereign Pontiff was fit for you; in any other, you had been misplaced; and of this you gave us an authentic proof, MOST HOLY FATHER, in vouchsafing to descend so low as us, and with so much goodness. 'Tis a favour, in which every province, every kingdom, in a word the whole world would glory; and it is an act of humility, which at the same time that it raises our Order with the greatest splendor, adds a new lustre to your eminent virtues.

What a glorious *Æra* is this for us! How lively is the joy it gives us, and how lasting will it be! You must have perceived it, MOST HOLY FATHER, at the instant, when our Deputies from *France, Spain, Poland, Germany*, in a word, from every country of the Universe, had the happiness of being presented to you. One would have said, that every thing about them, even what was inanimate, partook of their joy. Then did each of them cry out: "Happy journey! How amply are we recompensed for our pains and trouble! Of what favours are we not witnesses! What great

great things are designed for us! What wonders shall we have to relate to our fellow-citizens! At our return to our own country, how great will be the crowd, how profound the silence, when we shall say: "Yes: we have seen him, that wonderfu^l man, that so dearly beloved Pope; and we had the happiness attentively to behold him, as our Prefident, as our Father!"

O my Order, set a just value, if thou canst, on so great a kindness! Thou takest a pleasure in recalling to mind, that several illustrious Pontiffs have presided at thy Meetings; that even Kings have honoured them with their august presence: for scarce hadst thou come out from thy cradle, when thou sawest a GREGORY IX. of the ancient and illustrious family of the CONTIS, preside successively at the Election of four Generals; an INNOCENT IV. at the meetings of *Genoa* and *Avignon*; an ALEXANDER IV. at that, when St. BONAVENTURE, that great Personage (as useful to the whole Church, as to the *Franciscan Fryars*) was chosen General.

Thou canst not forget the numerous general Chapter of *Rieti*, where NICOLAS IV. where several Cardinals, where CHARLES II. himself, King of *Sicily*, and Queen MARY, vouchsafed to be present; nor the Meeting at *Anagni*, where the benevolence of BONIFACE VIII. appeared, and where according to his desires, he saw Cardinal MINIUS of *Pisa* chosen General.

Thou

Thou takest a fresh pleasure in recalling to remembrance the General Chapter of *Mantua*, where MARTIN V. presided, a Prince issued from the family of *Colonna*; and the election of a General at *Barcelona*, where PETER, King of *Arragon*, was present.

In a word, thou may'st boast of having had at *Naples*, as a Spectator of thy Meetings, King RUPERT with the Queen SENCIA; and that NICOLAS V. the *Mæcenas* of the *Litterati*; that SIXTUS IV. one of thy children, and BENEDICT XIII. of the illustrious Order of the DOMINICANS, presided at thy General Chapters.

But notwithstanding all these advantages, which immortalize thy name, that of having BENEDICT XIV. this day in the midst of thee, is infinitely more valuable, in as much as he condescended to invite himself to this Meeting; and has declared with his own mouth his ardent desire of being with us, that he might afford us every consolation and aid we stood in need of.

If Princes, on account of their dignity, can neither find retirement, nor avoid the public: if wherever they stop, even the interior of their Palaces, be exposed to the looks of all; if, on the Exaltation of a Pope, some are tormented with the apprehension of losing their places, or of not obtaining any; if others conceive a firm hope of keeping them, or of acquiring any; if, in a word, any body of men whatsoever be exposed to eulogy or contempt, just as the Sovereign appears to like, or

dislike them, what consideration, MOST HOLY FATHER, will not the favour with which you honour us this day, by appearing amongst us, and the distinguished kindness you testify towards us, draw upon us?

So far is your former zeal for us from being diminished or extinguished by your new and supreme dignity, that, on the contrary, it hath shone forth more than ever, and in such a manner and so superior to our ideas, that we durst not have flattered ourselves with the thoughts of it.

The Gratitude due to you commences not only from the epoch of your actual kindnesses, but even from the moment you promise them; because we are then sure of them. Thus the Order, whose organ I am, dates the kindness you this day shew us, from that happy day, when you assured us of your intentions of gratifying us with such a favour.

And what a favour! The affairs of the Order settled; its children comforted; and its glory more resplendent than ever, as the presence of LAMBERTINI has merited it the affection and esteem of all the citizens. How could its ambition rise higher?

But what excites our raptures, O HOLY FATHER, is the moderation, with which you preside over us, contenting yourself with barely pointing out the person you could wish to be chosen General, without laying our wills under the least constraint.

Since

Since therefore your views embrace future and present, and the desires of a Pontiff, who wishes for nothing but what is right, and loves nothing but sincerity, are orders that enforce compliance, we hesitated not to regulate our choice on that of your HOLINESS, especially, since the kindness you testify for us, is no more than a continuation of that, with which your illustrious family honoured us, almost at our first institution.

I speak here of facts authenticated and attested in the most solemn manner, the proofs of which are found engraved on a stone in the life-time of St. FRANCIS, where it is certified, that the plague raging after the most dreadful manner in the city of *Bologna*, and having swept away the whole family of the LAMBERTINIS, a single shoot remained, owing to the efficacious prayers of our glorious Founder.

A precious Monument, which I admired while I taught at *Bologna*, and which I procured to be brought to this city, as if I had then foreseen, that I should have an opportunity of mentioning it on the present occasion. A precious Epoch, which we will never forget, and which, insuring the preservation of your illustrious family to the prayer of *Francis of Assisium*, has procured for us, in succession of time, the most learned of Pontiffs, and one, the most zealous for our Order.

Pardon me, MOST HOLY FATHER, if this Discourse be not adequate either to the brightness of your virtues, or the immensity of your

kindness—But who even of the most eloquent and sublime Orators, can praise you according to your deserts?

Notwithstanding my natural barrenness, I shall still believe that I have completed my design, if I have spoken in such a manner as to please your HOLINESS. But what interests us much more, than even the honour of composing the finest Discourse, is that you may live, MOST HOLY FATHER, as long as we wish you to live; which cannot fail coming to pass, if the number of your years equal that of your virtues. The Church, ROME, and I am bold to say, my Order, will then enjoy the most complete happiness.

Deign to accept that gratitude which we shall ever retain for all your acts of beneficence towards us, and which is impressed on our hearts in stronger characters, than on the brass where we have procured it to be engraved. “It is no less becoming, says *Plutarch*, a King, “and consequently a man, to accept small “presents, than to bestow great ones.”

A
DISCOURSE
OF
CLEMENT XIV.

*At the General Chapter of the Conventual-
Minors, holden for the Election of a Gene-
ral, May 18th, 1771.*

IT is truly with the most lively satisfaction that we see ourselves this day in the midst of you, our dear Children. Your presence recalls to our mind the pleasing remembrance of that easy and private life we spent amongst you from our most early youth; those happy days, when nothing hindered us from frequenting with you the sanctuary of the living God, and walking with you in the foot-steps of your pious Founder. Every time the ancient union, which subsisted between us, is retraced in our mind, we feel the tender friendship, we ever had for you, arise anew. Doubt not therefore, but that the sight of you is to us a source of inexpressible joy; especially at this instant of time, when we see you assembled in the name of the Holy Ghost, and busied in the most essential concern of an Order particularly dear to us.

In

In fact, what you have now to do, is to make choice of a Man, who, by the universality of his virtues, may be a pattern to the whole body, and able to keep the members thereof to the best practices, ever in conformity with the discretion of your Rules. An important action this, the full difficulty of which we conceive, to which consequently the greatest attention must be paid, in which the greatest disinterestedness and discernment possible must be used. But what makes us easy is, that we know how well you are disposed to promote the welfare of the Order: and the wisdom, which has guided you in preceding Elections, makes us augur well of the application you will give to that of this day: in a word, what thoroughly persuades us of this, is the knowledge we have of the virtue of each of you in particular; for in order to discover the man of the greatest worth, nothing is more sure, nothing more infallible, than the eye of men of worth. United by the bands of charity, they add to the merit of thinking modestly of themselves, and of being void of ambition, the talent of easily discovering the merit of others. Therefore neither private interest, prejudice, nor a party-spirit can ever withdraw you from what concerns your true glory, and dearest interests.

You justly think, that to provide for the public good of the Order is to labour for the advantage of each particular; that your Order will no longer be happy or flourish, than while
Piety

Piety and learning thrive amongst you; and that it will never arrive at that sublime degree of virtue, till it find a Head, in whom Integrity, Knowledge, Firmness and Piety are seen to shine forth. To engage others in the practice of every virtue is reserved to him alone, who first shall do himself what he requires of others; one who has given manifest proofs of obedience and humility; who unites simplicity with prudence, mildness with severity, religion and piety with a tender and compassionate charity; who knows how to reprimand and intreat, to encourage and instruct on proper occasions: in a word, one who has the gift of exciting and nourishing piety and fervour, and of infusing into the children the spirit of sanctity, that animated their illustrious Father.

We are sensible that it is something great, and even extraordinary, for any one man to have so many and such excellent qualities united in himself; but your Order can furnish very remarkable instances of persons who have them all. Not to speak of those, who when formerly at your head, merited every sort of elogium; he that has succeeded them to this moment in that important function, and whom we see here present, has acquitted himself in such a manner as never to lose our esteem and love.

These are proper patterns for the new General you are going to choose. As he is to be invested with their dignity, let him represent
their

their merit; let him uninterruptedly propose to himself, let him ever have before his eyes, the actions and counsels of your first Founder, like a luminous torch to direct his steps; but above all, let him seek and implore the assistance of heaven: let him address himself to the Author of all holiness and every virtue, to God, whose servant and minister he is going to become: let him put himself under the protection of him, who gives beyond measure the strength necessary to execute what he requires, when confidence is placed in him alone.

Yes, our dear Children, be convinced that the Lord points out to you, and would have you choose him, whom you know to be capable of all this. Shew that you have no other thoughts or other will, than what are inspired by the Holy Ghost, the annual Commemoration of whose descent on the Apostles, so happily for you, engages the attention of the whole Church at this instant of time*. In giving your suffrages hearken to his motions, follow his counsels alone. Grant us this consolation, and by so authentic a proof of your virtue, increase the good opinion we have conceived of you, and the sincere affection we bear you.

Though this affection be of long standing, we feel it grow warmer and warmer in our hearts, and take therein new root: but what still adds strength to it, is the facility with

* This Discourse was delivered on Whitsun-Eve.

which

which we can now render your Order illustrious, and be of service to you, since, notwithstanding our own unworthiness, we have been raised to the Chair of St. PETER. Shew us therefore by the choice you are going to make, that the attachment and tenderness of our paternal heart could not be better placed than on you: 'tis a satisfaction we expect from your filial piety. In recompense thereof we promise that your General shall find in our protection and that of the Apostolic See, all necessary aid and assistance to give a splendor to your Order, and to make science and piety flourish therein.



T H E
B U L L
F O R T H E
U N I V E R S A L J U B I L E E,

*Granted at the commencement of the Pontificate
of CLEMENT XIV.*

CLEMENT XIV, to all the Faithful, who these present shall see, health and Apostolic Benediction.

WHEN we see ourselves raised by an impenetrable decree of the wisdom and goodness of God to the sublime Dignity of
Vol. II. Part II. U u the

the Apostolate, without any merit on our part, we acknowledge the greatness of his gifts, and at the same time are seized with the apprehension of his judgments. Whenever we seriously reflect on the charge with which we are intrusted, the weight of the burden frightens us, the knowledge of our own weakness alarms us, our heart suffices not for the sighs which slip from it, nor our eyes for the tears they shed. We tremble every instant; we should be ready even to lose all courage, were it not for the hopes of aid from him, who has imposed this dreadful burden on us. This makes us have recourse to the ardent vows of all the Faithful of the Christian world, to their public and fervent prayers, to their fasts, alms, and all other their good works, that we may intreat the divine mercy to vouchsafe to accomplish what it has begun in us, to fill us with the knowledge of his will, to pour out on us the spirit of his wisdom and understanding, the spirit of knowledge and piety, the spirit of prudence and strength, that we may, in the midst of the innumerable duties of our ministry, always determine for the best, and execute, in the presence of God, the good he commands us. Let us therefore all together conjure the Sovereign Master of the family to watch over the vineyard he has chosen and planted; to maintain in this foreign country, by the gifts of his grace, the people that walk in the way of his commandments,
and

and to lead them happily on to the blessed term of that eternal bliss he has promised them.

In order to obtain these favours with the greater success, we have resolved, according to the custom of the sovereign Pontiffs our Predecessors, to open the treasures of the divine favours, that we may draw down the blessings of heaven on the beginning of our Pontificate.

Wherefore, trusting in the mercy of almighty God, and in the Authority of the blessed Apostles PETER and PAUL, in virtue of the supreme power of binding and loosening, which we have received from the most High, notwithstanding our unworthiness, we grant by these presents (as is usually granted in the year of the Jubilee to those who visit certain Churches in *Rome* or out of *Rome*) an indulgence and full remission of all their sins, to all the Faithful of both sexes, in what ever part of the world they be, who within the space of fifteen days *successively*, or of two weeks, reckoning from the time appointed by the Ordinaries, their Vicars, Officials, &c.

(What follows is in the usual form and manner.)

May the Holy Apostles St. PETER and St. PAUL, on whose power and authority we rely, intercede for you all with the Lord. May the same Almighty, and all-merciful God grant you absolution and remission of your sins, time to perform sincere penance, an ever contrite heart, a spotless life, the grace

and consolation of the Holy Ghost, and final perseverance in good works: and in virtue of his clemency and mercy, we most affectionately grant you our Apostolic benediction.

We will also that in every place, &c.

*Given at Rome in St. Mary-Major's under
the Fisher-man's ring the 12th of Dec.
1769, the first year of our Pontificate.*



S O M E
P A R T I C U L A R S
R E L A T I N G T O
The P R I V A T E L I F E
O F
C E L M E N T XIV.

Taken from the Mouth of
Brother F R A N C I S.



PARTICOLARITÀ, &c.

CLEMENTE XIV. fatto Papa, restò, ad abitare il palazzo del Vaticano per quindici giorni, e poi si portò ad abitare quello di Monte-Cavallo.

Dove avendo trovato la sua camera da dormire, ed il letto apparato di damaschi cremesi, ordinò di levarli, dicendo che i muri nudi bastavano per un semplice Religioso; e benché Pontefice non sdegnava votare lui stesso il vase di notte, non volendo dar questo incommodo à nessuno.

La sua cioccolata, la mattina era una piccola chicchera da ragazzo, e prima, e dopo questa, beveva due bicchieri di aqua.

Nel principio che andiede in Monte-Cavallo, prendeva una tazza di brodo; ma quando seppe che per questo si prendeva una gallina che costava venticinque baiocchi, ordinò si lasciasse questa spesa che li pareva superflua, ed era meglio servirsi in vantaggio de poveri che a lui; e che bere l'aqua pura, li faceva l'istesso effetto.

Nel suo pranzo era ristrettissimo, perchè se li dava una polancha lessa, e di questa non
man-

S O M E

P A R T I C U L A R S, &c.

AS soon as CLEMENT XIV. was chosen Pope, he stayed for fifteen days in the palace of the *Vatican*, and then went to *Monte-Cavallo*, which he made his usual place of residence.

Finding his bed-chamber hung with crimson damask, and his bed covered with the same, he ordered it to be taken down and carried away, saying that the bare walls were sufficient for a simple Friar, such as he resolved still to continue in private; and disdained not, though Pope, to empty his chamber-pot himself every morning into a place adjacent to his apartment, not to give any one else that trouble. He took every morning for his breakfast a small dish of Chocolate with a glass of water before and after it.

When he first came to *Monte-Cavallo*, he began to take a little weak broth in the morning; but coming to know that his broth was made of a pullet, which cost about five and twenty *Bayocos**, he said that was a superfluous expence, which would be of more service to the poor, as a glass of pure water would do as well for him.

He ate very sparingly at dinner: a boiled chicken was served up, of which he took

* About fifteen-pence English.

mangiava ne meno due oncie, e queste consistevano nella carne la più magra, e la più insipida.

Le sue minestre ordinarie erano pasta, riso, e rare volte l'erbe: nel pranzo beveva due ovi freschi, come lo stesso faceva nel Convento di S. Apostoli, da Cardinale.

Il suo arrosto era un polastro, quatro ucelletti de più piccoli, come Cardellini, petti rossi e simili, e questi li voleva magri.

Non mangiava mai tordi, lodole, beccacie, ed altra qualità di ucelli fini, dicendo che questi cibi erano troppo delicati per lui.

Ne tanto poco mangiava mai fromaggio di nessuna sorte, ne voleva nelle minestre.

Il servizio di credenza era un tondino d'alcune spume di mandole amare, e di cioccolata, e tre cialdoni piccoli. Li frutti ordinari e continui erano tre finocchi freschi.

Non beveva mai vini forestieri, ne liquori di nessuna sorte, ma poco vino di Monteporcio, castello vicino Frascati; e di questo ne metteva due detti nel bicchiere, ed il resto riempiva con acqua.

La cena poi della sera era quatro sette numero di pane, in una tazza, dove si gettava sopra il brodo bollente, lasciato la mattina, non volendo che la sera si provvedesse altra carne. Se le dava ancora quatro piccoli ucelletti come quelli del pranzo; e per frutto, poche volte l'insalata, ma una radice della quale ne mangiava due pezzetti. E siccome è stile che li avanzi della tavola del Papa restano a li homi-
ni

about two ounces, and that always of the leanest and driest part.

There were commonly two soups served up, made either of rice or vermicelli, but rarely of herbs. He generally took two new-laid-eggs, as he had been used to do, when a Cardinal, in the Convent of the Holy Apostles.

His roast consisted of a pullet and four small birds, known in Italy by the name of *Cardellini*, Robin-red-breasts or the like, always the leanest that could be gotten.

He never would eat any thrushes, larks, woodcocks, or other dainty birds, saying they were too nice eating for him.

He never tasted cheese of any sort, nor would he allow any to be put into his soup, as is usual in Italy.

His *Entremets* were a dish, consisting of bitter almonds, some chocolate, and three small cakes. His whole dessert was three or four bits of fresh *Fenochia**.

He never drank any foreign wines, nor spirits of any sort. His usual wine was that of *Monte-Porcio*, a vineyard in the neighbourhood of *Frescati*: he put about the height of two fingers breath into his glass, and then filled it up with water.

His supper was four morsels of bread, which were covered with some broth kept from the morning to save expence, and four small birds, as at dinner: instead of fruit, he sometimes,

* A pulse the Italians are fond of.

ni che fervono in credenza, ordinò sua fantità, che si dasse à questi alcuni pauli da dividerli insieme per li avanzi che pochi avevano della sua tavola.

Il suo vestire era molto ordinario, perche alle volte portava anche le vesti stracciate, e rotte.

In ogni stagione si facevano li abiti di quella roba che era solito farsi alli altri Papi, cioè due zimarre, due sottane, una veste di camera. La presente non volle mai si facesse, perche di continuo portava la zimarra, dicendo sempre, che non voleva spese superflue in danno de poveri.

Siccome nel iverno sentiva freddo ne piedi, quando era corricato, fu configliator farsi uso di quei cuscini grandi, fatti con le penne del petto delle oche, come suol praticarsi da molti, e si chiamano *sòfà*; non volse, dicendo che bastava un cuscino di lana, come fece.

Era facilissimo rilasciare à nuovi vescovi le sue proprie; e del danaro che teneva presso di se, ne faceva limosine con le sue proprie mani segretamente.

Di molta consolazione l'era trattare persone povere; e quando stava nel mese di Ottobre alla villeggiatura in Castlegandolfo, in tempo che i suoi famigliari erano à pranzo, e che restava solo in camera, molti poveri venivano in uno vicolo laterale del palazzo, e lui loro gettava già continuamente del danaro.

Nella

but rarely, had a salad, of which he eat very little. And as it was customary that what came from the Pope's table, should belong to the Officers of the Kitchen, he ordered each of them some few *Paulis** to make up their loss from the scantiness of his table.

His dress was the most ordinary, and he sometimes even wore his clothes, when torn.

He had every season the same sort of clothes made for him, as other Popes used to wear; viz. two *Zimarras*, two cassocks, and a night-gown; he would not however allow the latter to be made for him, but contented himself with a *Zimarra*, saying, he would have no superfluities about him to the prejudice of the poor.

Finding his feet extremely cold in bed during the winter-season, he was advised to make use of a cushion stuffed with down or soft feathers (as many do, and call it a *sofa*) but he said that one stuffed with wool would do for him, and would be cheaper.

He easily remitted to the new Bishops their first fruits; and the money he had in hand, he generally bestowed in private alms.

It was his greatest comfort to talk with the poor; and when he was at *Castel-Gandolfo*, in the month of October, while his family were at dinner, and he alone in his apartment, he constantly threw out money to a crowd of poor people, who came into a little street adjoining to the Castle.

* A *Pauli* is about five-pence English.

Nella festa di S. Francesco il 4 Ottobre, faceva dispensare il pane à poveri nel nostro Convento di Albano, dove si portava a celebrare la Sta Messa, e vi concorrevano più di quattro mille poveri.

Lo stesso faceva alli Padri Capuccini di Albano e i Padri Riformati, ogni settimana.

Mi parlava con la più grande affabilità come quando era semplice Religioso, del quel stato si ricordava sempre.

Continuò, essendo Pontefice, sempre di scrivere, e di carteggiare come faceva di prima, senza trascurare le sue solite preghiere.

Tutti i regali che li venivano da personaggi grandi, di medaglie d'oro, e d'argento, ed altre cose di valore considerabile, tutto mandava nel Museo eretto da fondamenti per suo ordine.

Si confessava spesso, e diceva la Messa, ogni giorno; se giocava alcune volte al bigliardo, e se montava a Cavallo, lo faceva per puro consiglio del Medico, e per sollevarsi delle sue fatiche.

Tanto la sua morte, che la sua vita, fù un complesso di virtù.

On the feast of St. *Francis*, the fourth of October, he ordered bread to be distributed in our Convent (whither he came to say Mass) to upwards of four thousand poor people.

Every week he also bestowed alms on the *Capuchins* and *Reformed Fathers*.

He always spoke to me with the same affability, as when a private Religious; a station in life he never forgot.

While Pope, he continued, as before to write his own letters, and to keep up his old correspondence, without ever interrupting his usual prayers.

Of all the presents made him either in medals of gold or silver, or other things of great value, he kept nothing for himself, but sent them all to the *Museum* erected, by his orders from the very foundation.

He often went to Confession, and said Mass every day.

If he sometimes played at Billiards, or rode out on horseback, it was by the advice of his Physicians, and by way of relaxing his mind.

His death, as well as his life, was a complete system of practical virtue.

N. B. *The person who sent me the above account, concludes his letter thus :*

“ This, Sir, is all I could get out of *Brother Francis*; I copied it word for word, as he spoke it, with all the faults and improprieties of language.”

The following ANECDOTES were originally translated from the Italian sent from Rome.

A N E C D O T E S

Relating to the Family and Person of CLEMENT XIV.

IT is certain that the family of the GANGANELLI, originally of St. *Angelo in Vado* (a small Episcopal city in the Ecclesiastical State) has been long Noble, as is attested in the Archives of the country, though the Genealogical tree of the family, now before my eyes, makes it go no higher than the year 1610.

The family of the *Mazas*, originally of *Pezzaro*, and from whence came the Mother of CLEMENT XIV. is no less ancient; as might be easily proved from records.

CLEMENT was the last survivor of his branch, losing his eldest brother at the age of nineteen. He had two sisters, *Alexandrina* married in 1711 to *Jerome Fabri*, of a noble and ancient family of *Verruchio*, which still subsists in three male children, two of which, having taken to the Church, are now at *Rome*; and *Porzia*, who was married to *John-Baptist Tebaldi*, of a noble family at *Pezzaro*.

With regard to the *Anecdotes* that relate to the infancy and education of GANGANELLI, the Reader must consult his life*. It is known

* A new Edition of which will be speedily published from the third Paris Edition.

that

that he lost his Father, when he was only three years of age; and that his mother, after placing him first under the care of *Jerome Fanti*, sent him to the Jesuits College at *Rimini*, from whence he was removed at the end of three years, and committed to the care of the Fathers of the *Pious Schools* at *Urbino*, where he first formed the design of entering into a Religious state of life, and where he took the habit of *St. Francis* the 17th of May, 1723, Father *Francis Paolini* being then Guardian.

It is also known, that after making his profession on the 18th of May, 1724, he was sent to *Pezzaro* to study Philosophy under Father *Joseph Donati*, who, charmed with his talents, would not remove to *Recanati* without taking him with him, as a most hopeful young man. It is still remembered that he sustained a *Thesis* in that town with great applause; that he took a pleasure in playing upon the Organ, and that his superior said on the occasion; “That the faculties of his soul “were in such perfect harmony, that it was “no wonder, he was naturally a Musician.”

I do not here again repeat that he went to *Fano* the 25th of March 1727 to take Lessons of Theology under Father *Erci Montalto*; that Cardinal *Prosper Marefoschi*, his uncle, who is this day so illustrious for his erudition and piety, called him to *Rome* in 1728, in concert with the Rev. *F. Baldrati*, then General; that he

he there underwent a rigorous examination, which procured him the greatest elogiums, and the honour of being aggregated to the College of St. *Bonaventure*, and where he had for Master the Rev. F. *Lucci*, who died in the odour of sanctity.

When he had received the Doctor's cap from the hands of F. *Vincent Conti*, at that time General, the 29th of May 1731, he was sent to *Ascoli* to teach Philosophy, where, according to the account of Mr. *Battaroli*, Vicar of the place, and who is still alive and well, he presided over several *Theses*, and pronounced several Discourses, some on Religion, others on the birth of the *Messiah*, with universal applause. From thence he went to *Milan*, where he had the happiness of seeing the EMPRESS QUEEN of *Hungary*, and was appointed to speak the elogium of Cardinal STAMPA.

Cardinal ANNIBAL ALBANI, conjointly with his superiors, gave him the Regency of the College of St. *Bonaventure*, which was then vacant at *Rome* by the abdication of F. *Francis Zampetti*; and the 5th of May, he was chosen perpetual Definitor of the Province.

The same year he pronounced the Panegyric of BENEDICT XIV. in presence of that great Pope, who presided in person at the General Chapter of the *Conventual-Minors*.

In 1745 he was joined to F. *Innocent Bellestracci*, Consultor of the Holy Office; and in 1746 he himself became Consultor in chief.

As

As he was fond of labour, he had formed the design of keeping, for some time, the Regency of St. *Bonaventure's*, together with the place of Consultor, that he might afterwards procure the nomination of *F. Joseph Donelli*, (a man famous for his talents) to that post. But *F. Charles Dominick Mota*, a *Milaneſe*, employed the authority of Cardinal ANNIBAL ALBANI to obtain it; and ſucceeded.

GANGANELLI had, no doubt, reaſon to be diſpleaſed: but, like a great man, he did not ſhew the leaſt uneaſineſs, and, with the utmoſt indifference, ſuffered his Competitor to enjoy his triumph.

Having then taken a vacation, and going to *Feſi*, he communicated to *F. Anthony Sadriani*, his deſire of quitting *Rome*, and retiring to *Aſſiſum*, there to live unknown. It was then, that this Religious, whoſe Beatification is on the *Rota*, told him in expreſs terms: “It is the will of God that you ſtay at *Rome*; for “there you are deſtined to great things.”

GANGANELLI might have been choſen General in 1753 inſtead of *F. John Baptiſt Coſtanzo*; and in 1759 in the place of *F. John-Baptiſt Colombi*, who died Archbiſhop of *Benevento*: but he never would accept of any dignity in his Order; and had not CLEMENT XIII. forced him to accept the Cardinalate, he had continued his whole life a private Fryar, better pleaſed to cultivate the ſciences, and the intimacy of ſome friends, than to mount to any dignities whatſoever. When become a Mem-

ber of the sacred College on the 24th of September, 1759, and Sovereign Pontiff the 19th of May, 1769, he preserved the same modesty, the same affability, the same mildness of temper, the same cheerfulness, and, to the last, the same friends.

He sometimes would say, that he had made his fortune like a grain of wheat, which, cast at random, takes root, grows and becomes strong.

Though warm in his temper, he never knew what it was to be in a passion; and he used to say, that he was at a loss how to act, when he had a mind to appear angry.

CARDINAL DE BERNIS, whose testimony is of the greatest weight, said, that he never knew a person, "in whom the social qualities, and "Christian virtues were in so eminent a degree, as in GANGANELLI."

When Cardinal, he ran in the greatest hurry to one of his domestics that was ill, though it was then night; and having given him what money he had about him, he cried out: "There is no other Grandeur, but that of "doing good."

A man richly dressed, presenting himself to him without being announced, one morning, while he was drinking his chocolate; and having the insolence to tell him, that he came in the name of God to order him to conform to the pleasure of CLEMENT XIII. with regard to the affair of *Parma* and the Jesuits, the Cardinal very coolly answered him: "Prove
"your

“ your mission by some miracle. He, whose
 “ Envoy you pretend to call yourself, always
 “ makes his Embassadors known by some
 “ evident token; without that every one will
 “ be for making God speak as he pleases.”

The unknown person, quite confounded with such an answer, which he little expected, withdrew, muttering something between his teeth, and thoroughly convinced, that GANGANELLI was not a person to be imposed on by visions.

One day seeing *F. Richini*, now Master of the sacred Palace, he cried out: “ There is
 “ the man that ought to have been made a
 “ Cardinal, and not *Ganganelli*. But after all
 “ he has the head of one, and I have only the
 “ hat.”

He used to say: “ That the soul took a
 “ pleasure in hearing the *Spaniards* talk; the
 “ understanding in hearing the *French*; the
 “ memory the *Germans*; good sense the *English*;
 “ the imagination the *Italians*; and that to im-
 “ prove by society, it was necessary to become
 “ acquainted with these different nations.”

One day, when his Chamberlain told him, he was wanting to the ceremonial in reconducting an ordinary person to the stair-head. “ Chain me down then, replied he, if you
 “ will not allow me to accompany those, who
 “ do me the honour to come and see me.” Another time he said to his people, who would not admit a person to his presence, because he was at dinner: “ Know that I was
 “ not made a Cardinal to be puffed up with

“vanity; and that nothing requires more expedition than the assistance of a neighbour.” He immediately rose from table, and went to meet the person who wanted him, and gave him his hand in the most obliging manner.

Reading and discharging the duties of his state of life, were his delight. “These, said he, are my good friends, whom I must make much of, and a wise Master, to whom I must hearken.”

At the instant, when the ringing of bells, and the discharge of Cannon announced his exaltation, “There, says the General of the Jesuits, tolls our passing-bell:” not that GANGANELLI was an enemy to the Jesuits, but because he had advised the hearkening to the complaints of the Potentates.

Describing BENEDICT XIV. and CLEMENT XIII. he used to say: “that the former was a great Writer, and the latter a great Prayer.”

When he was one day assured of Cardinal de BERNIS’s great affection for him, he answered, “I should be very sorry, did he love me more than I love him; for his wit and genius he is worth an Academy; and is a Minister of the greatest penetration.”

When he had nominated *Monsignor* PAMFILI DORIA Nuncio extraordinary to *Spain* with the blest child-bed-linen, he said: “I love him as much as if he were my own son, and I already respect him as a person, who will be very famous in the Church.”

As

As soon as he felt the cruel distemper of which he died, he said to Cardinal STOPPANI: "When a man goes to the trenches, he must expect a canon-ball."

"We are two LAWRENCES on the grid-iron," said he one day, speaking of himself and the General of the Jesuits, and alluding to the pains he felt, and the imprisonment of Father Ricci.

Perceiving that a Physician he had sent for, understood nothing of his disorder: "You will find it," said he, pointed out in the 90th Psalm*: *A mischief stalking in the dark.*"

On hearing of the death of LEWIS XV. he cried out: "His death makes me shed tears; but the manner of it dries them up†."

The libels scattered abroad against his person and government affected him no farther, than to make him say: "By attempting to blacken me thus, they would almost make me believe that I am really a great man: for satire is generally levelled at merit."

When he was asked, if he did not suspect some people having attempted his life: he only answered: "Do you not know that my name is SILENCE I.?"

* Vulg.

† The death of that amiable Prince was truly edifying and Heroic; after a life for many years weak and scandalous, under the loathsome disease of the small-pox, he testified his repentance before his whole Court, and only wished for the prolongation of life in order to repair the scandal he had given.

A Princess expressing some curiosity to know, if he had nothing to apprehend from the indiscretion of his secretaries: "Nothing" at all, said he, though I keep three," shewing his thumb and two fingers.

It is very certain that his secret was impenetrable in what ever he did, and that he took a pleasure in tormenting the inquisitive and curious.

Whenever his Relations were mentioned to him, he used to say: "that to render *Nepotism* odious, he had taken BENEDICT XIV. for his model."

He employed the whole time of his sickness in prayer and acts of resignation; and sometimes he would say: "Death has taken such an affection for me, that it never leaves me: "if this be not good for the body, it is at least "an excellent thing for the soul."

The following Elogium in Latin, in the lapidary style, was printed at Rome after CLEMENT XIV's death. The two short Inscriptions appeared before, and separately in the same city.





A S H O R T
A C C O U N T
O F T H E
MOST REMARKABLE ACTIONS
O F
C L E M E N T XIV.
In LATIN and ENGLISH.



G E S T O R U M
PONTIFICIS OPTIMI, MAXIMI,
C L E M E N T I S XIV.
S Y N O P S I S.

CLEMENTI XIII. 14 Kal. Junias Anni 1769, successit CLEMENS XIV. spectatæ doctrinæ, summæque prudentiæ Pontifex. Is erat Laurentius GANGANELLI, Ordinis Minorum Conventualium *.

Regularis unus communi Cardinalium consensu, plaudentibus omnibus & admirantibus, ad Supremum Sacerdotium evectus est, quo se jampridem dignum reddiderat muneribus præclare gestis.

V. Kal. Jun. consecratus est, prid. non. mensis ejusdem coronatus. Difficilia Christianæ Reip. tempora animi constantiâ æquavit. Pontificatu vix inito, de suâ electione certiores fecit Episcopos Catholicæ communionis, per Epistolam sapientiæ pietatisque plenissimam.

Permisit ut Ferdinandus Primus, Parmensis Dux, & Maria-Amelia, Archidux Austriæ, Matrimonio jungerentur, Ecclesiasticis impedimentis sublatis.

In gravissimis expediendis negotiis, ac Regibus sibi conciliandis, mira dexteritas. Lusitaniæ Regem summâ celeritate & omnium admiratione ad concordiam cum Sede Apostolicâ reduxit; hujus confirmandæ gratiâ, In-

* Quis tamen, quantusque ille extiterit, & si cuncta silerent, palam faciunt editæ nuper in Gallia, ac duobus comprehensæ voluminibus, nonnullæ oblivioni ereptæ ejusdem Epistolæ.

A Short ACCOUNT of the
MOST REMARKABLE ACTIONS
O F
POPE CLEMENT XIV.

IN the year 1769, the 29th May, to CLEMENT XIII. succeeded CLEMENT XIV. a Pontiff celebrated for his learning and consummate prudence; LAWRENCE GANGANELLI, of the Order of Conventual-Minors*.

He was the only Regular in the sacred College, when the Cardinals unanimously raised him to the Sovereign Pontificate, with universal applause and admiration; a dignity of which he had shewn himself worthy in the different employments he had before gone through with so much honour.

He was consecrated Bishop the 28th of May, and crowned the 4th of June. He was equal to the most critical times of the Christian Republic by his firmness of mind. As soon as he entered on the Pontificate, he imparted his Election to all the Catholic Bishops, in a letter full of Wisdom and Piety.

He removed the Ecclesiastical impediments of Matrimony between FERDINAND DUKE of PARMA, and MARY AMELIA, ARCHDUCHESS of AUSTRIA.

He was equally successful in terminating the most knotty affairs, as in gaining the confidence of the Sovereign Princes. He brought about a reconciliation between the KING of Portugal and the HOLY SEE,

* Whoever would know what and how great a man he was, were all other monuments silent, may read some of his Letters, snatched from oblivion, and lately published in *France*.

nocentium de Comitibus Romanum ad eum legavit à quo perhonorificè acceptus est. Mox duos potentissimos Borbonios Reges sibi conjunctissimos reddidit, Christianissimum scilicet & Catholicum, apud quem Matriti Apostolicam Nunciaturam restituit, non sine ingenti Sedis Apostolicæ honore & utilitate.

Primogenitum Asturiæ Principis ex sacro fonte suscepit, ac splendidissimis transmissis fasciis decoravit. Mariam-Antoniam Valburgam, Caroli VII. Imperatoris primogenitam, ac duos alios nobilissimos Principes, Fratres Anglorum Regis comiter excepit atque munificè. Cum Mariâ-Theresiâ, magnâ Pannoniæ ac Bohemiæ Reginâ, cum Josepho II. Romanorum Imperatore, atque adeo cum omnibus Catholicæ Religionis Principibus ac Regibus mutuum erat illi Epistolarum commercium; quorum omnium studia ac venerationem in se excitavit vel ab ipsis Ecclesiæ Romanæ hostibus magni factus.

Suam erga Rempub. Venetam propensionem ostendit, ortâ inter Capitulum S. Marci de urbe, & Legatum Venetum controversiâ *.

Sustulit Societatem Jesu, re non solum maturiùs, ut ipse fatetur, expensâ, sed etiam fervidis precibus exploratâ. Monachos Cœlestinos in Galliâ, & Congregationem Cannonicorum Regularium S. Rufi, petente Rege, abolevit. Ibidem minores, *Observantes* dictos, ut etiam in Sabaudiâ, revocavit ad Ordinem Conventualium; quos cum Romæ ad S. Petrum, tum Laureti Pœnitentiaros constituit. Congregationem SS. Crucis & Jesu

* De quadam parte Ædis Marcianæ, utrùm illa contineretur in Donatione à Pio IV. Venetis facta. Quæstionem Pontifex ad se vocavit, itaque eam datis Litteris IX. Kal. Sept. ann. MDCCCLXX. definivit: *Si continetur, Donationem confirmo: sin minus, ego illam Venetæ Reip. dono.*

with a celerity that surpris'd the Universe: and to consolidate it the more, he deputed to that Prince, Monsignor CONTI, a Roman Prelate, who was received with the greatest marks of distinction. He soon after gained the particular friendship and attachment of the two most powerful Princes of the BOURBON-BLOOD, the MOST CHRISTIAN, and CATHOLIC Kings; in the Capital of which latter he re established the *Apostolic Nunciature*: an Epoch as honourable as it was advantageous to the Apostolic See.

He stood God-father to the first-born son of the Prince of ASTURIA, and sent him the most magnificent usual presents. He received with politeness and munificence the Princess MARY-ANTONIETTA VALBURGE, eldest daughter of the Emperor CHARLES VII. and the two brothers of the KING of ENGLAND. He kept up a correspondence of Letters with the EMPRESS-QUEEN of HUNGARY and BOHEMIA, with JOSEPH II. EMPEROR of the ROMANS, and all the other Catholic Kings and Princes, all whose respect and esteem he gained; and was moreover highly valued even by the enemies of the Church of *Rome*.

He shewed his kind inclinations towards the REPUBLIC of VENICE on occasion of a dispute arisen between the Chapter of St. Mark in the City, and the Embassador of VENICE*.

He abolished the society of JESUS, after having thoroughly examined the affair, and implored the divine assistance by the most fervent prayers, as he himself assures us. At the request of the King he also abolished in France the *Celestin Monks*, and the Congregation of Canon-regulars of St. Rufus. In the same kingdom, and likewise in Savoy, he recalled the *Observatins* to the Institute of the *Conventual-Minors*, and bestowed on

* The dispute was, whether a part of the Church of St. Mark was contained in the grant made by PIUS V. to the *Venetians*. CLEMENT evoked the cause to himself, and determined it thus by his Letters of 24 Aug. 1775. "If it be contained in donation, I confirm it: if it be not, I give it the Republic of *Venice*."

Christi Passionis probavit, eique Basilicam SS. Johann. & Pauli ædes & hortos conterminos ad S. Andræam in Quirinali alumni Congregationis Missionis inde translatis perpetuò addixit.

Alias Ecclesias simul junxit, alias in Episcopatus crexit, inter quas unam in Hungariâ, Catholici Græci Ritûs. Episcopo & Canonicis Genevensibus, jamdiu à Calvinianis de suis sedibus exturbatis, cum sacras, tum profanas ædes Annesii ultrò providit.

Virtutis meritique æstimator severus, Paulum à Cavallo, Joannem Cosmum de Cunha, Scipionem Burghefium, Joannem-Baptistam Rezzonicum, Marcum Marefoscum, Joannem de Roche-Aymon, Leopoldum Ernestum de Firmian, Antonium Cafali, Paschalem Aquaviva, Januarium de Simeonibus, Antonium Eugenium Visconti, Bernardinum Gerauld, Innocentium de Comitibus, Franciscum Caraffa, Franciscum-Xaverium de Zelada, Joannem-Angelum Braschium, Franciscum Delcium, omnes numero sexdecim, plures cum posset, Purpurâ donavit.

Veræ Religionis sollicitudine incensus, Assyrios, Persas, Transylvanos, Ancyranos, abjuratis prius erroribus & schismate, in Catholicæ Ecclesiæ gremium recepit.

Beatorum honore condecoravit Franciscum Caraccioli, Clericorum Minorum Fundatorem, & ex Clericis Regularibus Paulum Burali, prius Episcopum Placentinum, postea Archiepiscopum Neapolitanum.

Jubilæum Magnum decimum octavum indixit; sed non celebravit, morte præreptus.

Neque solum Pontificem, sed etiam virum Principem egit præclarissimè. Vestigalium onera levavit, annonam providit, commercium extendit, ac duos præcipuè portus in oculis habuit, Anconitanum scilicet, ac Centumcellensem. Apostolicum ærarium auxit parcimoniâ. In piorum hominum cætus ac præsertim in amplissimum S. Spiritus

them the Penitentiary of *Rome* and *Loretto*. He approved the Congregation of the *Cross* and *Passion* of JESUS CHRIST, and granted it in perpetuity the Church of St. *John* and St. *Paul*, with the houses and gardens belonging to it, after transferring the members of the Congregation of the *Mission* to St. *Andrew's* on Mount *Quirinal*.

He united several Bishoprics, and erected some new ones, one particularly in *Hungary* of the Catholic Greek Rite. He provided the Bishop and Canons of *Geneva*, long since driven out by the *Calvinists*, with a Church and houses at *Annecy*.

A just and severe Estimator of merit and virtue, he created only sixteen Cardinals, though he might have created more, viz. PAUL de CAVALLO, JOHN-COSMUS de CUNHA, SCIPIO BORGHESE, JOHN-BAPTIST REZZONICO, MARIUS MAREFOSCHI, JOHN de la ROCHE-AYMON, LEOPOLD-ERNESTUS de FERMIAN, ANTHONY CASALI, PASCHAL AQUAVIVA, JANUARIUS de SIMEONIBUS, ANTHONY-EUGENIUS VISCONTI, BERNARDINE GERAULD, INNOCENT CONTI, FRANCIS CARAFFA, FRANCIS XAVERIUS de ZELADA, JOHN-ANGEL BRASCHI* and FRANCIS DELCI.

Warmed with Zeal for the true Religion, he received into the bosom of the Church, after they had abjured their Errors and Schisms, the ASSYRIANS, the PERSIANS, the TRANSYLVANIANS, the ANCYRIANS.

He enrolled among the blessed FRANCIS CARACCIOLI, Founder of the *Cleric-Minors*, and PAUL BURALI, of the Regular Clerics, first Bishop of *Placentia*, afterwards Archbishop of *Naples*.

He published the EIGHTEENTH GREAT JUBILEE; but death prevented him from opening it.

The PRINCE and the SOVEREIGN PONTIFF appeared with equal glory in him. He lessened the imposts, he provided for the subsistence of his people, extended Commerce, and employed himself particularly in repairing the Ports of *Ancona* and *Civita-Vecchia*. He

* His present Holiness, PIUS VI.

Spiritus Xenodochium pecuniam suam erogavit. Sibi parcus, liberalis in omnis, præterquam in suos.

Agrum Avenionensem & Venusinum, Ducatum Beneventanum, ac Pontem curvum recepit, luculentum benevolentia Principum testimonium.

Conversus hinc ad Litterarum cultum, & urbis decus augendum, decreta Ferrariensis Academiae ad meliorem formam redegit. In Collegio Romana publicum Gymnasium, præstantissimis disciplinarum omnium Professoribus à se conductis, instituit, annuisque redditibus, stabilivit.

In æde Vaticana magnificentissimum Musæum, quod ab illo dicitur *Clementinum*, Eruditorum commodo erexit, ac de suo pulcherimis monumentis locupletavit.

Ipse propensus in pauperes, laborum patientissimus; justus in pœnis inferendis, sed non severus; in suprema auctoritate sine fastu; in rerum humanarum varietate semper idem ac sibi constans; in audiendis & admittendis omnibus facilis et humanus.

Nihil in hoc Pontifice non eximium: animo volutabit ingentia, eaque plerumque tanto silentio, cujus erat amantissimus, expediebat, ut eadem alii perfecta prius noscerent, quàm suscepta.

Tandem paulatim viribus destitutus, x. kal. Octob. Ann. 1774 extinctus est, nono & sexagesimo ætatis anno nondum expleto, solidæ pietatis editis argumentis.

Ecclesiam administravit annos quinque, menses quatuor, ac dies tres, Pontifex verè dignus imperio, & maximè memorabilis.

enriched by his savings the Apostolic Treasury. He laid out his money on Charitable Foundations, especially on the capacious Hospital of the Holy Ghost, for the reception of poor strangers. An Oeconomist towards himself, he was liberal to all but his relations.

He recovered the Territory of *Avignon* and the *Comtat Venaisin*, the Duchy of *Benevento*, and *Ponte-Corvo*; an evident proof of the affection borne to him by the Potentates.

Then turning his thoughts to the improvement of Literature, and the embellishment of the City, he gave a better form to the statutes of the Academy of *Ferrara*. In the Roman College he erected a public school, instituted Masters, the most eminent in every branch of learning, and appointed them salaries.

In the *Vatican* he established, for the convenience of the learned, a most magnificent *Museum*, called from him the *Clementine*, and enriched it with the most valuable Monuments.

A friend to the poor, indefatigable in labour, just without severity, great without pomp or vanity, he was ever like himself in all the revolutions and changes of human affairs; ever of easy access, and affable to all.

There was nothing in this Pontiff, but what was sublime: he formed in his mind plans of the greatest actions, and generally with so much secrecy (which he was extremely fond of) that they were executed before they were known to be undertaken.

At last, having languished for some time insensibly, he died, after having given proofs of the most solid piety, the 22d of September 1774, towards the close of the 69th year of his age.

He governed the Church five years, four months and three days like a Pontiff truly worthy to reign, and whose memory will never perish.

C L E M E N S XIV. P. M.

Ex Evangelicâ paupertate, mundique contemptu,
Ad Petri Cathedram,
Afflante Numine evectus,
Idem est qui erat.
In ipso non ipsius mutatio est:
Amicus amicis, omnibus omnia,
Sibi nihil, præter onus & laborem.

Non sollicitudo Ecclesiarum
Tranquillitatem,
Non irrequieta Principatûs cura
Leporem,
Non ingruentium procellarum nimbi
Fortitudinem adimunt.

Turbato mari serenus,
Trepidis addit animos, mœrentes exhilarat,
Circumflantium ventorum
Contractis velis vim temperat,
Poloque defixus,
Clavum moderatur impavidus,
Expectans meliora.

CLEMENT XIV. SOVEREIGN PONTIFF.

From Evangelical Poverty, and contempt of the world,
Being raised to the Chair of *Peter*,
By Divine appointment,
He is still the same he was before.

The change is only outward, there is none in himself :
A friend to his friends,
All to all,

He reserves fatigue and labour to himself.
The care of all the Churches deprive him not of his
Tranquility of mind :
Nor do the cares of Sovereign Power
Impair his cheerfulness :

He opposes an invincible courage to the most dreadful
storms.

Calm and serene in the midst of a tempestuous sea,
He encourages the timid,
He comforts the sorrowful
And knows when to furl his sails.

While the raging winds conjure to destroy him,
He stands at the helm,
And, heaven his polar star,
He waits intrepid for better times *.

* This was made in his life-time.

C L E M E N S XIV. P. M.

Ex inclitâ Divi Francisci
Ordinis Minorum Conventualium
Familiâ,
Nullo humano favore,
Sed peculiari divino consilio,
Ad regendam & gubernandam
Petri Navim,
In medio mari, aquarum impetu
Diu concussam,
Cunctis suffragiis eversus,
Pietate, doctrinâ, prudentiâ, dexteritate,
Ab imminente periculo
Liberavit:
Ac solus, super frementes undas
Incedens,
Suis ipse manibus,
Salvam & incolumem,
In portum veritatis & unitatis
Reduxit.

Fluctuum inde, ventorumque ingentem vim
Ita composuit,
Ut facta sit tranquillitas magna,
Perpetuò duratura.

Another short Inscription.

CLEMENT XIV. SOVEREIGN PONTIFF.

A Conventual-Minor
Of the famous Order of St. FRANCIS
Unanimously chosen,
Not by any human favour,
But by the inspiration of heaven alone,
To lead and govern
The Ship of PETER,
Long tossed about in a furious storm;
By his Piety, Learning, Prudence and Experience
He saved it
From threatening danger;
And alone amidst the roaring waves,
On which he trod without dismay,
With his own hands
He brought it whole, unhurt
To the haven of Truth and Unity.
In a word he so appeased
The fury of the waves and raging winds,
That a great calm ensued
To last for evermore.

I N I S.



A

GENERAL INDEX.

A

- ABUSES* always near the best of things, 47. Found in every establishment, 251. Not to be justified under pretence of defending the honour of a religious order — Page 258
- Academical* pieces, their style — — — 58
- Actions*, some very wonderful ones to be attributed to mere exterior influences, 261. The most brilliant not always most worthy of esteem — — — — — 272
- Adam*, his state after the fall — — — — — 283
- Admiration*, always of short continuance — — — 106
- Age*, the present, the character of it, 21. See *Writers*. Its manner of reading blamed, 48. Makes a bad use of its great lights, 65. Why this happens, *ib.* See *Philosophy*. May be surpassed by some future — — — — — 257
- Ages*, why the different to be compared together, 54. An interval between any two celebrated ones, 182. Their march quite unequal — — — — — 258
- Agnes* (The Venerable). See *Clem. XIV.*
- Agreda* (Mary of). See *Ganganelli*.
- Alary* (Mr. George) persuaded to quit la Trappe — — — 192
- Albacina*. See *Bianchi*.
- Alberoni* (Card.) See *Sixtus-Quintus*.
- Algarotti* (Count) sends a production of his to F. Ganganelli, 181. Renews the manner of writing of the ancients, *ib.*
- Ambition*, ever condemned by the church — — — 233
- Amusements* (books of) to be read — — — — — 50
- Angels*, what they teach us when they adore Jesus Christ — — — 298
- Anger*, the church a stranger to that which arises from hatred and prejudices — — — — — 230
- Antwerp*, does not produce such vigorous paintings as Italy, 92. Exposed to become the theatre of war, *ib.*
- Annunciation*, a picture of it commended — — — 134
- Apocalypse*, a mine of gold and diamonds to whom, 85. Obscure, *ib.* It comprises great mysteries — — — — — 86
- Apocryphal* books not to be put into the hands of young people — — — 171
- Apostles* (The) and their successors, what their authority and arms — — — — — 233
- Apparitions*, Ganganelli's sentiments on them — — — 277
- Ariosto*. See *Tasso*.
- Aristotle* and *Scotus*, why Ganganelli is forced to abandon them — — — 103
- Arius*, astonishing how he could attack the divinity of Christ, after what St. John and St. Paul had written on that subject — — — 32
- Ascoli*, F. Ganganelli teaches there, 155. and at *Fano*, *Milan*, and *Bologna* — — — — — *ib.*
- Augustine*

Augustine (St.) furnishes excellent matter on the subject of the Church, 89. The behaviour he advises towards sinners, 229, &c. Confirms it by his own example, 230. See Donatists. His disinterestedness, 236, &c. Refuses to sue for perishable goods, 237. His saying on that occasion, *ib.* To be wished that all the ministers of God had acted like him, 238. Refuses donations offered to his monastery, 250.

Augustus, eloquence degenerated after his age, — 258

Aurelius (St.) his disinterested behaviour — 237

Authority necessary to fix the mind of man — 66

Authors compared to Sculptors and Painters, 56. To have them good, there ought to be only a certain number of them, 254. When to be excused for merely repeating what others have said, *ib.*

B

Baron (Mr.) sends Clem. XIV. an ingenious anagram of his name, 140.

Baudier (F.) dedicates a Theological Thesis to Ganganelli 80

Bayle. See *Collins*.

Belles-lettres compared with Sciences, 50. See *Erudition*.

Benedict XIV. his Epistolary Style, 61. See *Muratori*. His death and character. See his Elogium, 310. His work on the Canonization of Saints, 278. His observations on Solitaries, *ib.* See Clem. XIV.

— XIII. a holy Pope — 315

Benedict (St.) an elogium on his Rule 245. Called the *Holy Rule*, *ib.* He forbids the pursuing or molesting of Apostates from the Order, *ib.* See *Manual Labour*. Some of his Monks attempt to poison him — 258

Benedictine (Monks) the services rendered by them in the ages of ignorance 246. Several Cities owe their existence to them *ib.*

Bernard (St.) what he says of a Bishop, who is not charitable 238.

And of Jesus Christ and the world — 294

Bernis (Card. de) See *Clement* XIV.

Berti (Father) highly esteemed by Ben. XIV. and by Ganganelli — 35

Bethlehem (the stable of) contrasted with the palaces of the great — 288—9

Bianchi (the Abbè Isidore) his Dissertation on the Monument of *Albicina* commended 72. He determines the ancient Territory of *Tufico*, *ib.* see *Vannozzi*. His Apology commended, *ib.* His Dissertation on a monument found near *Pompeio* — *ib.*

— (Dr.) invites *Ganganelli* to *Rimini*. His Elogium 94. *Ganganelli*'s friendship for him, 98. His great reputation, *ib.* All strangers who come to *Rimini*, are desirous to see him 99

Bishops, the dignity of their office, 90. How considered by Emperors and Kings when first become Christians, *ib.* Not so much respected now, 91. The consequences of despising them, *ib.* How their dignity is to be rendered respectable, *ib.* How to be avenged for the insults offered it, *ib.* (The French) why they will not hurt the Religious Orders, 126. No right to any thing more of their revenue than what is simply necessary 236

Bologna

GENERAL INDEX.

2

- Bologna* commended, 182. See *Ascoli*
Bonaventure. See *Paris*. Why called the Seraphic Doctor 313
Books, an obscene or impious one can produce no salutary effect, 39. See *Library*. Strangely coupled in Libraries, 40. Compared to the world, *ib.* Which ought to be read, 49. Reflections on reading all indiscriminately, *ib.* The multitude of them a scourge, 254. Why one that has gained the suffrages of the public, meets with opposition from particulars — 263
 — Bad, what has produced them — — — 45
 — Old worm-eaten, the use of them — — — 48
Bourbon (the house of) its Elogy — — — 125
Bourdouloue (F) his sermons commended — — — 176
Bremond (F) his esteem for F. *Gentis*, Bishop of Antwerp 91
Eus (Cæsar de) founder of the Congregation of the Christian doctrine, 143. See *Clement XIV.*

C

- Caldani* (F.) see *Ganganelli*
Calmet (Dom.) see *Mignonneau*
Calvin no invectives against him or *Luther* to be used in preaching — — — 227
Capuchin (a Father) his character — — — 180
Cardinal * * *, his character, 122. The character of another *ib.*
Carlos Don (now King of Spain) his character — — — 105
Caraccioli * (the Marquis) Author of the Historical Elogium of Ben. XIV. 191. Commended by Card. *Ganganelli* — *ib.*
 — Cardinal — — — 192
Catholics, why charity ought to be their particular virtue, 244. See *Charity*
Cavalchini (Card.) his character — — — 188
Cerati (Monsignor) desirous of seeing *Ganganelli's* Treatise on Grace, 35. Commended, 165. Has friends in every country, 167. Not verbose, like most of the Italian Writers, 176. *Ganganelli* wishes for his company, 177. Once Confessarius to a Conclave — — — 188
Ceremonies, those universally observed by the Church not to be confounded with superstitious practices — — — 277
Charity found only in the true Religion, 74. Not found among the virtues of the Heathens, *ib.* Its happy effects, *ib.* See *God*. To be maintained towards those, whose doctrine and morals are most corrupted, 225. Who alone have it — 244
Charles (St.) what he said of death — — — 26
Chinese (the) have their Bonzes, 249. Why so fond of their Country — — — 262
Christians, why not to yield to the violence of a disorder — 136
 — the primitive chose to suffer death rather than rebel against the Emperors — — — 239
Christian (the true) his ruling character — — — 293
Christianity, the advantages of it — — — 270
Chrysostome (St.) his sermons characterized — — — 49
Church, the obstinacy of, the misfortune of its enemies, 28. What it is, 82. Reflections on it, 83. See *Divinity*. What compared

* This Gentleman was the Author of the Life, and the publisher of the Letters.

- to, 86. Its only strength, 87. All separated from it have their particular opinions, 88. Its history one of the best supports of Religion, 102. See Discourse on the spirit of the Church, 228—244. Compared to the material world — — 87
- Clement XI.* a judge of talents and merit — — 315
- XIII. averse to the changing the nature of the different institutes of the Regulars, 126. See *Costanzo*. *Clem. XIV.*
- XIV. promises to promote the Canonization of blessed *Collette*, and the Beatification of the Ven. *Agnes*, 142. Why desirous to promote the cause of the Ven. *Cæsar de Bus*, 143. Promises the continuance of his friendship to *F. Martini*. See *Martini*, *Havern*, *Moline*, *Mignonneau*. Places the medallic history of the house of Lorraine in the *Clementine Museum*, 147. Resolves to live in private like a simple Friar, 335. His humillity and temperance, *ib.* &c. his dislike of superfluities, 334. His disinterestedness and charity, 339. His piety and religion, *ib.* His life and death a complete system of practical virtues, *ib.* He characterizes Ben. XIV. and Clem. XIII. 348. His affection for Cardinal de Bernis, *ib.* His sentiments during his illness. See *Let. clxxxii.* and *clxxxiii.* Points out his disorder as indicated in the 90th Ps. 349. Unaffected by the libels published against him, *ib.* The answer he gave when asked, if he did not suspect an attempt had been made against his life, *ib.* Who were his three Secretaries, *ib.* His answer when spoken to in favour of his relations, *ib.* His behaviour during his illness *ib.*
- Cloisters*, vices and virtues found in them, but the latter superabound, 250. See *Religious orders*.
- Colleges*, a sameness of Style contracted in them, 61.
- Collette* blessed. See *Clem. XIV.*
- Collins and Bayle*, their errors deplored, and absurdities laughed at, 67
- Colonna de Sciarra* (Card.) Protector of the Cordeliers and French nation, — — — 191
- Communities*, numerous, great resources found in them, 252. Some works cannot be undertaken without them, 253. See *Muratori*.
- Compositions* too methodical blamed, — — — 61
- Conclave* (A) what compared to — — — 188
- Conscience* (our) reproaches us whenever we swerve from our duty, 75
- Consciences*, not to be molested — — — 219
- Controversy* (Literary) often joined with satire — — 72
- Conventual-Minors* commended for their learning — — 177
- Costanzo*, General of the Conventual-minors, 129. Esteemed and beloved by Clem. XIII. *ib.* Recommended by Card. *Ganganelli* to the Secretary of Count *Riviera*, 130. Card. *Ganganelli* wishes not to oppose his promotion to a Bishopric. but is unwilling he should leave his order, or the town of *Affisium*, *ib.* Was for making a vow to accept of no dignities, *ib.* Card. *Ganganelli's* affection to him, *ib.*
- Cracovia*, the Bishop, his elogium, 53. The Friars in Poland recommended to his protection, 54.
- Creator* (The) his infinite fecundity proved — — 56
- Crib* of Jesus Christ, pious thoughts on it — — — 286-7
- Crutro* (F.) procures the dedication of a Thesis to *F. Ganganelli* 80
- Death,

D

- Death*, reflections on it, 22—27. The advantage of becoming intimate with it, 137.
- Descartes*, his method of Philosophizing inconvenient, 263, &c.
- Devotees* described and censured, 274, &c.
- Discipline*, liable to change, 242, when chiefly to be altered, ib.
- Discourse* (every) stands in need of a natural Geometry, 62. Ought to be moderate in length, 105.—6.
- Disputes*, the consequences of them, — — — 49
- Divinity*, some old Treatises on that science give us a high idea of the church and religion, 84. Character of those works, ib.
- Dominick* (St.) his Order an excellent Noviciate for the Episcopal dignity, 91. His Rule and that of St. Francis commended, 246. They revived the spirit of penitence, 247. Are a body of reserve in the Church, ib. Their Apostolic labours, ib.
- Dominicans*, their order commended, 177
- Doria* (Monignor) what *Clem. XIV.* said of him — — — 348

E

- Earth*, what without man, 20. Acknowledges his dominion, ib. How changed by the coming of Christ, 282
- Elest* (The) chosen by God from all eternity thro' a pure choice of mercy, 33. All together form a whole, which cannot be separated, 84. How all make only one, 88. In their society only one Faith, one salvation, one baptism, ib. formed in the bosom of God — — — 301—2
- Elias* (Brother) his character. See *Francis of Assisum*
- Eloquence*, Rules of it, how to be given, 62. When energetic, 106. When defective, 176. Human, barren without the H. Ghost — — — 304
- (true) fonder of images in the things than in the phrases 175
- Empress-Queen*, her elogium — — — 121—181
- Englishman*, the consequence of bringing one up in Spain, or 2 Spaniard in London, 261. Why enthusiastically fond of his form of Government — — — 262
- Epicurus*. See *Lucretius*
- Equivocation*, the sinallest condemned by Religion — — — 203
- Errors*, the Church can tolerate none, though she tolerates those who err — — — 239, &c.
- Erudition*, the difference between it and the *Belles-letters* 178
- Establishments*, which respectable 254. A judgment not to be formed of any from dislike or prejudice, ib.
- Eternity*, our surprize when we shall enter into it, 24. A gulph in which our reason is lost, ib. when we shall know it ib.
- Evocations*, see *Apparitions*
- Explications* of the Rule of the Religious Orders, and their *Constitutions* not to be equally respected with the Rule 245

F

- Faith*, what it says to us in the study of Theology, 44. Compared to a sentinel, ib. Heretics and Unbelievers endeavour to force this guard, ib. The consequences of that attempt, ib. See *Heretics*. Vol. II. Part II. B b b

- tics*. What it is according to St. Paul, 67. The enemies of it never to be hated ———— 223
- Falkner, F. Arnold*, why Card. *Ganganelli* would not procure him leave to read prohibited books ———— 116
- Fanatic*, no humanity to be expected from one ———— 215
- Fanaticism*, Prejudices a source of it, 216. See *Prejudices*, *Ignorance*
- Fano*. See *Ascoli*
- Fathers*, The (of the Church) how they treat on Morality and the Dogmas of Faith, 84. They and the Apostles have lifted up some corners of the veil of the Apocalypse, 85. Their aversion to persecution ———— 218, &c.
- Father*, the duties of one ———— 173
- Ferdinand* (Pr.) Archduke of *Austria* married ———— 145
- Feuillet* (F.) See *Minims*
- Fibres* and organs, it depends not on a man to have such as may contribute to his happiness ———— 95
- Fermian* (Count) his character ————
- Florence* pleases the eye with its beauties ———— 165
- Fontenelle*. See *Ganganelli*
- France*, The Secular and Regular Clergy there ever famous, 126. Card. *Ganganelli* wishes them united ———— *ib.*
- Francis St.* (of Assisium) wishes to see *Paris*, 165. See *St. Dominick*. An object of ridicule to Freethinkers, 247. His Rule commended, *ib.* In what case he recommends selling the sacred Vessels, *ib.* Averse to the Directions of Nuns, *ib.* The method he took to correct the affectation of Br. *Elias*, 248. See *Lambertini*.
- (The Order of) has produced great Doctors, 256. Why they are not much known, *ib.* An Elogium of the Order, 313. The different Popes, Cardinals, Kings and Queens, who have assisted at his Chapters ———— 320—1
- Francis St.* (of Sales) his meekness towards the Protestants ———— 223
- Freethinkers*. See *Heretics*
- French* (The) have imported their books and manners into *Italy*, 65. See *Italians*.
- Language, its advantages ———— 175
- Frenchman*, his character ———— 165
- Friendship* (true) God the beginning and bond of it ————
- Frugoni* (Abbè) his Poetry commended, 4—5. Desired to write a Canticle in Italian for some Nuns, 6. How Card. *Passionei* would receive him ———— 55

G

- Galli* (Card.) allows the Cistercian Monks to embrace a more austere rule ———— 113
- Ganganelli* (Father) never made Poetry his particular study, 1. When young attempts some pastoral pieces, 2. How little he valued his performances in that way, *ib.* The advantage he reaped from the attempt, *ib.* Interests himself in behalf of the Conventual-Friars against the Reformed, 9. Approves of Abbè *Genovesi*'s Metaphysical observations, 12. Advises him not to answer his opponents, *ib.* The Latin and Italian languages equally familiar to him, *ib.* Submits to the remarks of F. *Berti*, 28.

28. Exhorts him to continue writing, but to take care of his health, 29. Desires him to peruse the three Treatises he sent him, 30. See *Incarnation, Predestination, Grace*. He lops off all useless Questions from the Theological Tracts, 31. From whence he takes his ideas in his Treatise on the Incarnation, 32. Attempts not to reconcile the doctrine of Predestination and Grace with human reason, *ib.* Thinks that the opinion which asserts Predestination to be antecedent to merits may coincide with that which declares it to be subsequent to them, 33. How he follows the scholastic method, 34. Never makes reason speak on the mysteries of Grace, &c. where Faith imposes silence, *ib.* His reflections on entering a large Library, 46. Advises the translation of the Polish Writers by the Religious Communities, 47, &c. His sentiments on his own writings, 53. Why he did not choose to be an author, 54. Fond of going to Card. *Passionei's* Library, *ib.* His thoughts and behaviour when there, 55. His modest account of his studies and knowledge, 63—4. Owns his love of labour, *ib.* Would gladly have studied the Mathematics, *ib.* Had no opportunity of travelling, *ib.* delights in conversation, *ib.* His reasoning with an Englishman on Infidelity, 68—9. The event, *ib.* Hates no man for his sentiments in Religion, *ib.* Professes his ignorance of Italian Politics, 70. His esteem for a performance of *Muratori*, 78. He opposes a Theological *Thesis* being dedicated to him, 79. His humble Sentiments, *ib.* Designs to present the Thesis to *Ben. XIV.* 80. How he proves his gratitude, 81. Knows not whether to call the Dedication of that *Thesis* an insult or an honour, 82. Deterred from writing a Treatise on the Church on account of the immensity of the subject, 83. He gives *F. Caldani* a plan for writing a Treatise on the Church, 82—9. Performed his first studies at *Rimini*, 93. Is sorry when he cannot give his Visitors as much of his time, as he could wish, 95. He informs *Dr. Bianchi* of his promotion to the Cardinalate, 96. His thoughts on that occasion, *ib.* and 97. Executes a Commission for the Doctor, 98. He purposes to discover the true meaning of *St. Augustine's* doctrine on Grace, &c. 101. Church history his chief study, 102. See *Pliny*. His remarks on a friend's Discourse, 102—6. With whom he would not choose to fall into dispute, 110. His Antipathy to honours, *ib.* His humble sentiments of himself, *ib.* Is surprised at his promotion, 111. Averse to Compliments, 121. See *Milan*. His love and gratitude to his Order, 123—4. Unwilling that the fundamental Rules of the Regulars should be overthrown, 125. See *Religious Orders*. Why he took pleasure in playing on the organ, 127. His advice to a Friar, who was too fond of Music, *ib.* His advice to the Chevalier * * *, who had been ill-used by his brother-in-law, 131. Blames a Religious for being too eager of hearing confessions, 132. While Professor, he reforms the Philosophy and Theology of the Schools, 157. Writes Dissertations on Philosophical and Theological subjects, *ib.* These and his Letters universally read throughout his Order in *M. S.* 159. Teaches in the Sixtine College at *Rome* with the greatest applause, *ib.* Made Consultor of the H. Office by *Benedict XIV.* 161. Admired by the Cardinals, *ib.* His Elogium, 161—

2. His sincerity and love of truth, 164. Wishes to continue a private Religious, *ib.* And to go through *Tuscany*, 165. Why he wishes to see *Paris*, *ib.* The Prophets and Fathers of the Church, his company, 166. Reads St. *Jerome's* Letters by way of Recreation, *ib.* His usual walks and amusements, *ib.* Overpowered with laborious studies, 177, 183, 187. See *Cerati, Dominicans*. Not prejudiced in favour of his own country, 178. See *Religious Orders*. His taste for Poetry and Oratory, *ib.* Wishes funds instituted in every country to produce works analogous to the genius of each, 179. He could have liked to hear *Fontenelle* and *Zanotti* in conversation together, *ib.* Is much affected with *Benedict XIV's* death, 184. See *Pouret*. His advice to a Bishop how to behave towards the Unbelievers in his Diocese, 222, 224. Reclaims a young Preacher from using invectives against the Jews. Wishes to hasten the re-union of the Protestants with his blood, 244. His sentiments on the Revelations of St. *Theresa*, and those of *Mary d'Agreda*, 278. Has a hand in *Ben. XIV's* work on the Canonization of Saints, *ib.* See *Clem XIV.*
- Genius* what compared to, 37. Persons of genius shake off the yoke of rules in writing, 61. Now-a-days mostly factitious *ib.*
- Gentis*, F. See *Bremond*.
- German*, what one said, when he lost his suit ——— 309
- God*, the Center where all things reunite, 66. All our actions to be referred to him, 75. His friends more perfectly united than particles of Gold, 84. A harmony between all his works, 87. None, but who are perfectly pure can see him, 88. Now he has twice created us ——— 292
- Gospel*, the Morality of it peculiarly adapted to man, 75. Its effects, 76. Opposed to that of the Heathens, *ib.* The upright man of it, 100. Who a true Minister of it ——— 224
- Gothic*, our Modern Writers may possibly appear so to posterity ——— 257
- Grace*, the ground-work of our redemption, 34. Gratuitous, Efficacious, and Necessary, *ib.* Man has a real power to resist the strongest ——— *ib.*
- Grave* (The night of) A chaos not to be unravelled in this vale of tears ——— 24
- Great Ones*, their duties and obligations ——— 108
- Gregory* (the Abbé) and *Ganganelli* pleased with *Carraccioli's* works ——— 192
- Gun-powder* invented by a Franciscan-Friar ——— 180

H

- Harangues*, their style. ——— 57
- Harmony*, which the best for a Christian, and a Religious man 128
- Havern* (Mons. de) sends *Clem XIV* a medal struck on the occasion of the marriage of Pr. Ferdinand Archduke of *Austria* 145
- Health*, every one obliged to take care of it, 134. That of studious people insensibly wastes ——— 186
- Heaven*, to whom promised ——— 64
- Hercolano*. See *Naples*. ——— 186
- Heretics and Unbelievers*, their writings characterized, 44, 57. How they ought to be treated, 222. How to be brought back to Unity,

- Unity, 225. The Arms which they and the Freethinkers make use of against the Church, 240. Why great charity to be shewn to them ———— 242
- Heroes, many of them no more than famous robbers, 272. Less worthy of Elogiums, than of commiseration ———— 302
- Heroism, mostly accompanied with atrocious deeds ———— 266
- Historian, what qualities required in one, 8. From whence the greater or less exactness of one arises ———— ib.
- History, not to be written with too great warmth, 8. Not a Poem, ib. see Let. cxxxv.
- Holland. See Truth.
- Humility, that of the Man-God, 289. The basis of all virtues, 290. See first Discourse on Christmas ———— 289—290, &c.

I

- Ideas, not the same in all, 12. What results from thence, ib. As different as faces, 56. May be rectified, but their nature cannot be changed, 252. See Men. Those contracted in our infancy often continue through life, 262. To what often owing ib.
- Idleness leads into more excesses than down-right wickedness, 20. The consequences of it ———— ib.
- Ignatius St. Why his Institute attacked, 249. His Elogium -- ib.
- Ignorance, see Intolerance.
- Illuminations, &c. blamed for being too long ———— 106
- Images, no virtue or efficacy whatever in them ———— 275
- Imposture, gives itself out for Truth ———— 266
- Incarnation, The plan of Ganganelli's Treatise on that Mystery, 30. See St. John. He overpowers the Heretics who attack it by authorities, 31. What things concur to prove that mystery, ib. The glory to which we are raised by it, 283. See first Discourse on Christmas ———— 281—295
- Infancy, why we are fond of the place where we spent it -- 93—4
- Inspirations, not to be too easily credited. ———— 279
- Institutions (Religious) which to be preserved ———— 251
- Intellect, The human, never at a stand ———— 257
- Interpreters and Commentators often to be guarded against, 28. It is necessary to confront their citations ———— ib.
- Intolerance, and Persecution arise from ignorance, 216. Inexcusable in a Minister of the Gospel ———— ib.
- Inveclives. See Preaching.
- Italians. See Spaniards.
- Italian, Language (The) its beauties and the effects they have on the Writers ———— 175
- Preachers and Poets why blameable ———— 176
- Writers too verbose ———— 176
- Nation, why not to be dreaded for its Villanies, 266. See Of different Nations ———— 259—273
- Italy, always famous for great men in every line, 65. Learning there descends by succession ———— ib.
- Jocquier F. His Elogium ———— 124—179
- Jerusalem punished for rejecting the Messiah ———— 286
- Jesus-Christ, All things subsist through him, 31. Places the obedience due to Monarchs and the Eternal Being on the same line, 104.

104. Teaches us how to avenge his cause, 219. Every rule of conduct, and every pattern of virtue found in his life, 223. His behaviour towards the Saducees and Samaritans, 229. What he means when he says, *he came to bring the sword*, 232. Predestinated from all Eternity to be our Mediator, 285. Whatever we do without him is defective, 291. His birth and ours contrasted ———— 295
- Jews.* See *Ganganelli*.
- John St.* The beginning of his Gospel a magnificent Treatise on the Incarnation, 30. He and *St. Paul*, two inexhaustible springs on that subject, 31. What he means, when he forbids us to salute an enemy of *Jesus-Christ* ———— 218
- Joy*, immoderate, and excessive chagrin how to be avoided 109
- Judges*, why all do not see a cause in the same light — 263
- Justness* of thought and conduct rare amongst Mankind, 251. Neither Colleges nor Masters can give it, *ib.* What it is 252

K

Kings. See *Sovereigns*.

L

- Labour Manual*, the obligation of it inculcated throughout the whole Rule of *St. Benedict* ———— 246
- Ladies French.* See *Passionci*.
- Lambertini*, the preservation of that Family attributed to the prayers of *St. Francis of Assisum* ———— 323
- Lami* (Abbè) Author of the *Literary News* ———— 72
- Laplander* (The) would have been the same as the *Italian* with the same advantages ———— 260
- Lateran* (the Council of) endeavoured to reduce the number of Religious Orders ———— 248
- Law* (the old) why it punished Prevaricators with death, 214. The difference between that and the new ———— *ib.*
- Learned*, number diminished of them, 42. Their privilege, 53. Their company the best book ———— 64
- The false and half-learned, their character ———— 29
- Lewis XV.* what *Clement XIV.* said on his death ———— 349
- Librarians*, not to lend promiscuously all sorts of books 41
- Library* (A) one of the finest Monuments a man can leave behind him, 36, &c. See the whole Letter ccxl. Compared to a Gallery hung with Pictures ———— 57
- Life*, necessary to make a proper choice of a state of, 17. Compared to a book ———— 94
- Logic.* See *Reason*
- Lorraine* (House of) See *Mignonneau*
- Lucifer* of *Cagliari*, a Fanatic ———— 216
- Lucretius* and *Epicurus* attribute the birth of a man in any particular climate to chance ———— 265

M

Man. See *The picture of Man*, 13—27. Must be docile to the truths of Religion in order to be happy, 66. Obligated to take care

- care of his health, 134. Tributary to every infirmity, &c. 135.
 Unwilling to be lead, 249. Never to be considered separately
 from Religion, 264. A description of him since his fall, 281.
 What he was before ———— 282
Mankind, the greatest part abortive beings ———— 22
Manners (the Doctrine of) its necessity, 73. Where to be sought
 for, 74. The great precepts of it found in all nations, 75. See
Gospel
Martini (F.) sends *Clement XIV.* his Treatise on Music, 144. His
 great knowledge in that Art ———— ib.
Materialism cried up by the Senses and Passions ———— 21
Materialists, why so many, and how they became so ———— 18
Mattabone Caraffa (Duke of) his character, 107. Fond of good
 reading, ib. *Ganganelli* exhorts him to edify the world, as much
 as he pleases it, 108. See *Great Ones*
Matter, how we know that every part of us is not matter 264
Marvellous (The) why people are fond of it ———— 278
Men. See *Man*. Their minds compared to their sight, 252.
 Their mental faculties depend much on the age they live in, 256.
 In what alike, 260. Men of upright judgment and just discern-
 ment found in all Nations, ib. A compensation of blessings
 and evil amongst them, 271. The great part an aggregate of
 circumstances ———— ib.
 ———— *Great*, circumstances alone make them known ———— ib
Mercury, *The French*, a periodical paper read by *Ganganelli* -- 71
Merit, ought to be indemnified for what it suffers from calumny
 and envy ———— 99
Merits, None but through *Jesus-Christ* ———— 33
Messiah, no salvation but through him, 284. See *Jesus Christ*.
 The punishment of those Christians, who refuse to own him or
 follow his law, 286. He is Almighty, Eternal, Infinite 288
Metaphysics (The readers of) why disgusted, 11. How to be writ-
 ten, ib. Why a ridicule is thrown on them, ib. The science
 itself simple and true ———— ib.
Michael-Angelo and *Reubens*, both eminent Painters ———— 92
Metafasio and *Frugoni* commended ———— 2
Mignonneau (Monf.) sends Clem. XIV. the Medallic History of the
 House of *Lorraine*, and a MS. of Dom. *Calmet*, and his translation
 of *Metafasio* ———— 147
Milan, the happiness of living there, 121. St. Augustine baptized
 there, ib. *Ganganelli's* prayer in that Church ———— ib.
Mind, the human, the errors of it compared to a storm ———— 45
Minds, The (of men) compared to trees, 46. each has its particular
 stamp ———— 56
Minims, The Order of, some of the great Men it has produced 179
Miracles too easily believed by the common people ———— 279
Moline (Monf.) sends an account of the Universal Gallery and his
 Portrait to Clem. XIV. ———— 146
Moment, the favourable one to be chosen not to meet with a refu-
 sal ———— 120
Monica (St.) Her solicitude for her son's conversion 199
Muratori (Mr.) persecuted by Bigots for his writings, 76. See *Let.*
cxlvi.

Music,

Musie, a Friar blamed for being too fond of it, 127. See *Let.* clxxvii.

Mysteries of the Christian Religion what compared to — 226

N

Naples (The Academicians of) will allow no foreigners to write on the Antiquities of *Pompeio* and *Hercolano*, 72. Treat Abbe Winkleman ill, ib. See *Don Carlos* 1.

Nation (every) ought to be contented with its lot, 272. See *Of different Nations* — — — — 259—273

Nations, which commonly strangers to great crimes, 366. Compared to works of Painting and sculpture — — 272

Novices, (A Master of the) his duties and qualifications. See *Let.* cxci.

O

Objects, why such only as are immortal ought to fix, and can content our desires — — — — 264

Odes some extremely affecting — — — — 1

Opinions, from whence they generally spring — — 265

Orations (*Funeral*) their style, 59. The general defects of them 60

Orator (An) as well as a *Poet* ought to know when to stop 105

Orders (The Religious), some abuses in them to be deplored, which are however inseparable from human nature, 125. A Dike against Vice and Error, ib. Ought to trust in God, and the House of Bourbon, ib. See *On the Spirit of the Religious Orders*, 244—259. *Lateran*, *Chinese*, *Turks*, *Poverty*, *Religion*.

Original Sin, in vain denied by the Philosophy of the Age, 292.

P

Pacciandi (F.) his Eulogium, 224.

Pains and Sufferings, how to raise ourselves above them, 135.

Painters, the best, made rules for themselves, 62

Paleotti (Card.) his thoughts on books, and the greatest part of libraries — — — — 37

Panegyrics, their style — — — — 59

Paris (The Archbishop of) protects a Religious Community of that city, 125. His Elogium, ib. See *Ganganelli*. Has great advantages over other capitals, 165. *St. Thomas of Aquin* and *St. Bonaventure* studied there, ib.

Parmesan (The) rouses a poetic genius, 4. Its chief ornaments 5

Party-spirit, a description of it with its consequences, 220. See, *Reflections on Zeal*, 212—225.

Passionei (Card.) his magnificent Library, 54. See *Ganganelli*. He increases his knowledge by conversation as much as by books, ib. His civilities to some learned French ladies, ib. Consults F. *Ganganelli*, 189. Invites to his Hermitage, ib.

Paul (St.) See *St. John*. Teaches whatever constitutes, and demonstrates the truth of the mysteries of predestination and grace, 32. Hurried away by a false zeal before his conversion, 215. The most patient of men towards sinners, 229.

Penance, *Prayers*, &c. must be voluntary to please God 219
Perfection,

- Perfection* not to be pushed too far — — — 170
Persecution, a spirit of, from whence it arises — 215
Pharisees, their practices, 274. Jesus Christ severe to them alone, 214. The first to put him to death, ib.
Philosopher (the name of) imposes on the multitude, 21. Who a true one, 133. The name wrongly applied to those, who attack the Christian Religion, ib. Who the Christian Philosopher, 135.
Philosophers have not sufficiently considered man at the time of his death, 24. Have been generally deceived in their researches after truth, 266.
Philosophy breaks through the circle drawn for it by God, 37. To be distinguished from the abuses of it, 132. A wrong use made of it in the present age, 133. An encomium on it, ib.
Pisa, happy in possessing the Prelate *Cerati* — 165
Pliny, his panegyric on Trajan too long — — 105
Plumier (F.) See *Minims*.
Poetic, fury the, compared to Mount Vesuvius — 5
Poets often take too great liberties — — 4
Poetry (Fine) what compared to, 1. Bad to what, 2. Its original design, 3. Its abuses, 4. When dull, insupportable, 7.
Polish (nation the) has all along had men of genius and great eloquence — — — 48
Politics, not the study of Divines, 70. What they too often are, 200.
Pompeio. See *Bianchi*, *Naples*.
Popes. See *Rome*.
Porto-Carrero (Card.) what he said of the *Spaniards* — 123
Pouret (F.) Card. *Ganganelli's* friendship for him — 190
Poverty, a vow of it, the basis of the Rules of all the Religious Orders — — — 250
Preacher, the character of one at Bologna — 106
Preaching, the defects and perfection of it, 59. Morality to be more insisted on than the mysteries of Religion, 226. See *Mysteries*. Invectives to be avoided in it, 227. See *Reflections on Preaching*, 226.
Predestination, what *St. Paul* and *St. Augustine* have said on that subject to be carefully collected, 32. How proved by *St. Augustine*, 33. Some modern Doctors, who have departed from the doctrine of *St. Augustine*, not to be hearkened to, ib.
Prejudices, the fatal consequences of them — 216
Pride attacked and described, 289—90. It attacks the mystery of the Incarnation, ib.
Priests. See *Bishops*.
Prose defective when dull and heavy — — 7
Protestants, their re-union with the Church to be wished for, 243. They believe the fundamental points of Christianity, ib. Have formed to themselves a frightful picture of the Church of Rome, ib. See *Rome*.
Providence compensates the evil with the good, 99. When man is indebted to it for the advantages of climate, &c. under which he is born, 264. An eternal one regulates the birth of men, 265.
Prussia, the King of, his encomium — — 181
Psalms, the beauty of them — — — 2
Purity particularly becoming Priests and Religious — 169
Vol. II. Part II. C c c *Querini*

Q

Querini (Card.) See *Muratori*.

R

- Reading*. See *Books*. The food of the mind, 49. What sort to be chosen, 50. See *Young People*. Directions for improving by reading, 51. A work on the method of reading to be wished for, 52. Reflections on reading and books, *ib.* A man who is fond of good reading to be judged well of, 107.
- Reason*, without religion, what compared to, 21. An excellent Logic in our reason, 62. Of every climate, 265.
- Redemption* (Our) through Christ the effects of it — 282
- Rein* (F.) Edmund, Card. Ganganelli procures him leave to read prohibited books, 113. See Letter *clxiv.* &c.
- Religion*, the strongest arguments in favour of it where to be found, 21. What sort of men it is most to dread, 29. The bad effects of works written against Religion, or against Morals, 38.
- Religion* (The Christian) fears not the light, 40. The consequence of departing from it, 67. See *Divinity*. The best arguments against those who attack it, 126. Its happy effects, 131. See *Discourse on Religion*, 197, &c. Misrepresented by Fanatics and Freethinkers, 201. Not to be forced on any one, 219. See *Sovereign*. What it is, 221, &c. Why surrounded with clouds 333. See *Reflections on zeal*, 212,—225. Is to set a value on just worth of the Religious Orders, 258. See *Religious Orders*. The necessity of one that can exert authority, 280. Knows no riches, but such as are spiritual, 304.
- Religious* (The) how far they ought to have an attachment to their own body, 172. Their manner of life, 187
- Orders, F. Ganganelli's sentiments on them, 178. When any of them are to be abolished, 259. See *On the Spirit of the Religious Orders*, 244,—259.
- Reprobate* (The) why they perish, 33.
- Ricci*, the General of the Jesuits, what he said on the exaltation of *Clem. XIV.* 343. What that Pope said of him, and of him during his illness, 349.
- Rimini*, its History, 93. See *Ganganelli*, *Bianchi*.
- Riviera* (Count). See *Costanzo*.
- Romans* (The modern) voracious of News, 167. Rejoice at the death of *Ben. XIV.* 185. Their present state accounted for, 269.
- The ancient, aimed at immortality, 267. Whence their great celebrity, 269.
- Romances*, and theatrical pieces, F. Ganganelli's opinion of them 58
- Rome*, At present the centre of knowledge, as well as of Truth and Unity, 65. Why it now produces no greater men, 182. Its state during a Conclave, 187. See *Conclave*. Her moderation towards those who are out of the Church, 218. The reception the Protestants meet with there, ought to convince them that she disapproves of their sufferings — — — 243
- Rubens*. See *Michel-Angelo*.

S

- Sage* (A) the situation of one — — — 92
- Saducees* (The) denied the immortality of spirits, and the resurrection of the body, 215. Christ bears with them and the Samaritans, *ib.* and 229
- Saints*, their mediation only good and lawful — — 275
- Samaritans.* See *Saducees.*
- San-Severo* Prince, his character — — — 6
- Science*, each, to keep within its own sphere — — — 3
- Sciences* (The) how applied by Man, 20. The most sublime, when only worthy of the soul, 22. Their progress since the establishment of public Libraries, 41. Have their bounds, 42. Exist independent of man, *ib.* Docile to receive the impressions of our mind, *ib.* Compared to wax, 43. And to the planets, *ib.* To be governed by a skilful hand, *ib.* They have all their mysteries, 44. See *Belles-lettres.*
- Scotus*, see *Aristotle.* Called the *subtil Doctor*, his Apology 257
- Sculptor*, the qualities requisite in one, 6. Compared with the Painter — — — *ib.*
- Setts*, the different, disappearing one after another, what compared to — — — — — 240
- Seneca*, an Apothegm of his — — — — — 115
- Senses* (The) what compared to by an ancient Philosopher, 261.
- Sermon.* See *Preaching.* Not all to be confined to the same form 59
- Seur Le* (F.) a Minim commended — — — — — 179
- Siberia.* See *Truth.*
- Sickness*, when the most proper penance for faults, 135. Its salutary effects — — — — — *ib.*
- Sienna*, charms the ear with its language — — — — — 165
- Sixtus-Quintus* and Card. *Alberoni* might have remained unknown, but for some lucky accidents — — — — — 260
- Solitaries.* See *Ben.* XIV.
- Sophists*, why they cannot have truth on their side — — — 44
- Sorceries.* See *Apparitions.*
- Sovereign* (a Christian) his duty with respect to the support of Religion — — — — — 221
- Sovereigns*, the obedience due to them from whence derived, 103. Connected with that we owe to God, 104. Not to be dispensed with, *ib.* The character of those of these times, *ib.* When they are to reduce the number of Religious houses 249—255
- Soul* (The) as wonderful in its varieties as in its perceptions, 9. The works that fill our Libraries come from it, *ib.* Reflections thereon. See *The Picture of Man*, 13—28. It requires food, 49. A good Library a delicious table to it, 50. Compared to a River, 52. The consequences of its depending on a body, 261. Has a thousand things to guard against in order to maintain its sovereignty — — — — — 263
- Spaniard.* See *Englishman.*
- Spaniards*, their greatness of soul corresponds to their equity, 120. A great analogy between them and the Italians. See *Porto-Carrero.*
- Spinoza*, No Unbeliever this day would wish to be him — — — 67
- Stainville* (The Marquis of) his Elogium — — — — — 167
- Stoics.* See *Christian.*

- Stoppani* (Card.) What *Clem. XIV.* said to him at the beginning of his illness. — — — — —
- Studious* (The) insensibly waste their health — — — — — 186
- Style.* See *Reflections on style* — — — — — 56—62
- Superstition*, its effects, 275. Described, 274. See the whole *Discourse on superstition* — — — — — 273—280
- Superstitious* people, their hatred terrible to support, 77. Why they cannot be gained over — — — — — ib.

T

- Tamburini* (Card.) a friend of *F. Ganganelli*, 30. His Elogium, ib. an admirable Poet, 7. Preferred to *Ariosto* and *Dante* — — — — — ib.
- Tasso*, a young man fancies he sees him every night, and that he dictates verses to him — — — — — 279
- Tertullian*, what he says of the Christians of his time — — — — — 104
- Theology* and *Philosophy* have different attributes, 3. The consequences of confounding them, ib. Of all the sciences the nearest to God, 43. Why not to be treated like the Mathematics, ib. Why man errs more in the study of it, than in the other sciences, ib. See *Faith*
- Theresa* (St.) See *Ganganelli*
- Thomas* (St.) not opposite to St. *Augustine* on the doctrine of Grace, 29. Treats admirably of the doctrine of Manners, 76. See *Paris*
- Thought* can be no part of the body — — — — — 19
- Time* takes a pleasure in making a sport of us — — — — — 94
- Toleration* (Christian) what it is — — — — — 217
- Trajan.* See *Pliny.*
- Truth*, it ought to be embraced, 28. Becomes more triumphant as errors multiply, 46. May be obscured, but cannot be stifled, 67. Exists in all climates, 265. How differently seen by men, ib. See *Imposture.*
- Tusico.* See *Bianchi.*
- Turks* (The) have their Dervises — — — — — 249

V

- Valentine* (F) esteemed by *Clem. XIV.* Charged with prosecuting the cause of *Cesar de Bus.* 143. See *Cesar de Bus.* He was esteemed by *Ben. XIV.* — — — — — ib.
- Vannozzi.* His manner of writing against *Bianche* censured — — — — — 72
- Vellet* (F. Claudius Anthony) dedicates his Thesis to *F. Ganganelli* — — — — — 15
- Veri*, (Abbé) his Elogium — — — — — 131—2
- Virtue* (True) not austere — — — — — 180
- Virtues* appear in the world only like flashes of lightning in midst of storms, 20. See *Universe.*
- Visions.* See *Apparitions.* Great reserve to be used with respect to them — — — — — 278

U

- Unbelievers*, acquire no other reputation but that of Sophists — — — — — 67
- Unity*, whoever breaks it, excommunicates himself — — — — — 231
- Universe*

Universe (The) compared to an immense field, 260, &c. Why virtues and vices enter its composition, 272, &c.

W

Winkelman, (Abbè). See *Naples*.

Wit not to be sought after ———— 60

Women, why reproached with being talkative, and given to scandal, 20. Their Epistolary style more natural than that of the men 60

World, another offers itself at death ———— 25

Writers, the bakers among them how to be created, 12. The inconvenience of having too many, 36, 37. A truth they ought never to lose sight of, 45. Compared to our first Father, ib. A thousand times too numerous, 54. See *Style*. They express themselves hereafter better than we do, 257. See *Gothic*.

—— of the past ages too diffuse, 39. Excusable from the age they lived in, 256.

—— Modern, too superficial ———— 39

—— Old Italian, many known only to a few men of erudition, 48.

—— The French and Italian compared, 175. See *French, Italian*.

X

Xenophon, an apothegm of his ———— 313

Y

Young people, how they ought to read, 50. They know not the method of reading, 51. How they are to be treated, 170. &c.

Youth, to know how to educate, a rare talent ———— 51

Z

Zannotti. See *Ganganelli*.

Zaruski (Monsignor) views the sciences in God, 42. Pressed by *Ganganelli* to come to Rome, 53. See *Cracovia*. Founds a public Library with his brother ———— ib.

Zeal, in what that of the Patriarchs and Prophets consisted, 213.

That of the Gospel ———— 214

—— (a false) more dangerous than Infidelity, 215. See *St. Paul*.

True, what it is, 224, &c. See *Reflections on Zeal*, 212—225.

Humour and passion easily confounded with it, 227. An indiscreet Zeal may occasion much evil, 239. See *Reflections on Preaching*

ing ———— 226—228

ERRATA.

Page 13, Line 13, *for* many lights, *r.* many different lights—
 p. 26, l. 8, *for* lucid, *r.* resplendent—p. 42, l. 15. *for* relatively so,
r. so relatively—p. 57, l. 2, *for* bounding, *r.* bold—p. 110, *for*
 Let. clxii. *r.* Let. clxiii.—p. 113 *for* much, *r.* so much—p. 121,
 l. 12, *for* Firmiani, *r.* Firmian—p. 141, l. 25, *for* answer, *r.*
 answers—p. 144, l. 4, *for* Dear Sir, *r.* Dear Son—p. 159, l. 30, *for*
 Bonaventuro, *r.* Bonaventure—ib. l. 3. *for* but solely, *r.* but borne
 solely—ib. *for* they so, *r.* they are so—p. 200. l. 31, *for* zeal, *r.*
 zeal—p. 296. l. 21, *for* being unbounded, *r.* which, unbounded.



-
,
r
:
r.
r
c
r.

10854aa.22